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RESEARCH CENTRE OF KABBALAH
200 PARK AVENUE—SUITE 303E
NEW YORK, NY 10017

ISBN: 0-943688-32-9

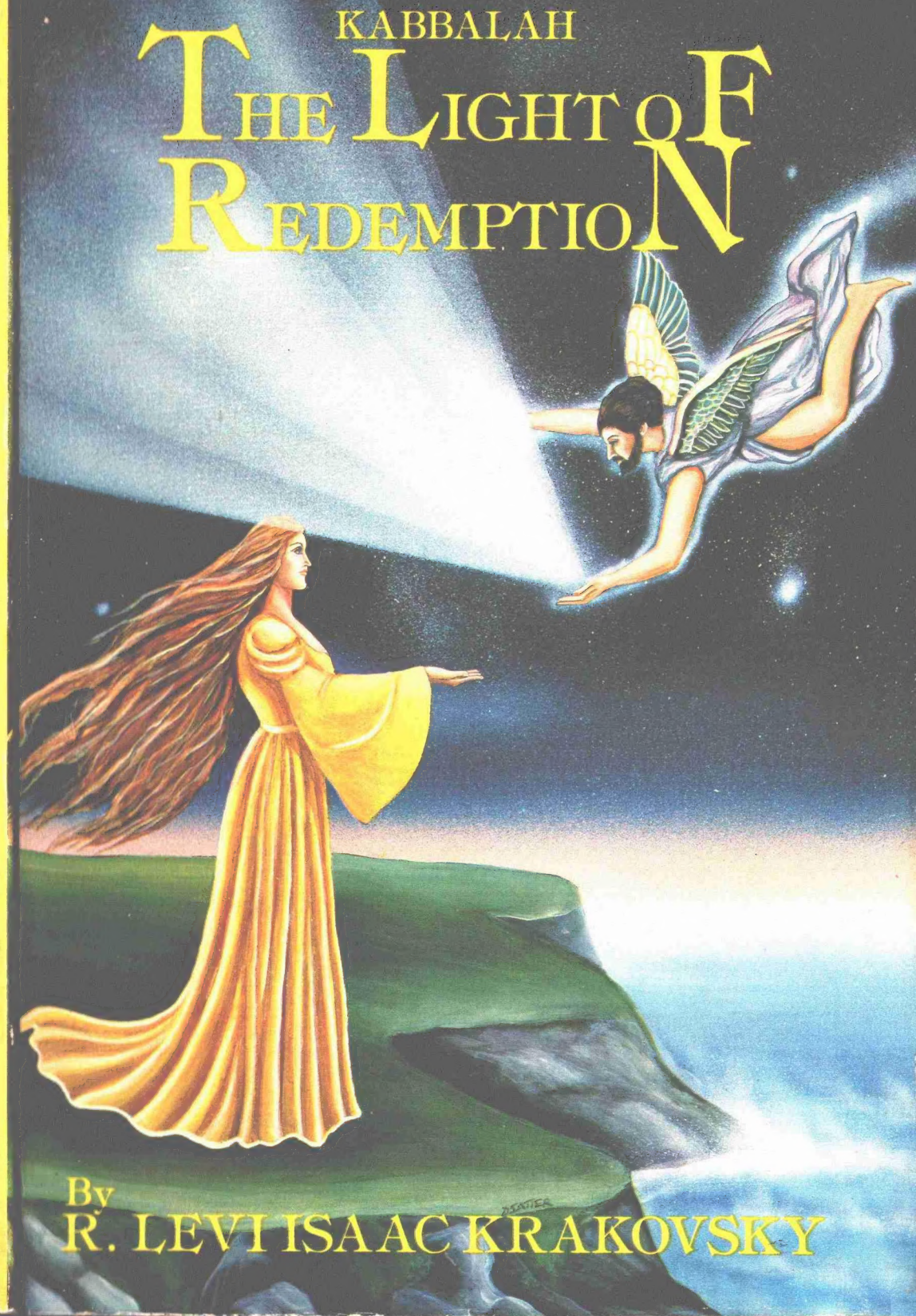
KABBALAH
THE LIGHT OF REDEMPTION



R. LEVI ISAAC KRAKOVSKY



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By
R. LEVI ISAAC KRAKOVSKY

KABBALAH

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on

*The Occasion of
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and

*For The Enlightenment
of
Young People Everywhere*

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KABBALAH

The Light of Redemption

ORIGIN OF THE KABBALAH

THE lineage of the Kabbalah may be traced back to the time when Moses received the Torah on Mount Sinai. The Malbim, whose commentary on the entire Bible is universally known, quotes the sages as saying: "When Israel said 'all that the Lord hath said we will do and we will obey' (naaseh v'nishmah) they were in effect promising to occupy themselves with the secret mysteries of the Torah," which means that they would endeavor to draw the light of the Torah, which is the inner soul and holiness (kedushah) of the Lord.

The first book on the Kabbalah is the "Sefer Yetzirah" (Book of Creation) which is variously attributed to either our ancestor Abraham, or to Rabbi Akiba. Many outstanding sages have written commentaries on this book, including Saadia Gaon Nachmanides, Raivid and many others. Rabbi Saadia Gaon translated the Sefer Yetzirah into Arabic with an elaborate commentary.

Further literature consists of the "Sefer Ha-Zohar," the "Book of Splendor," a commentary on the Torah, originated by Rabbi Simon ben Jochai in the second century. Actually the Zohar was compiled over a period of five centuries. Dr. Schiller-Szinessy writes in the Encyclopedia Britannica, 9th Edition, that the Zohar "was begun in Palestine late in the second or third century and finished at the latest, in the sixth or seventh. It is impossible that it should have been com-

posed after that time and before the Renaissance, as both language and contents show."

There is also a volume entitled "Tikkunei Zohar" ("The Zohar of Amendments") and another called "Tikkunei Zohar Chodosh" ("New Zohar of Amendments"), both by Rabbi Simon ben Jochai.

The books of Zohar were discovered in Palestine six hundred years ago and heralded the beginning of a very active period in writing and study of the Kabbalah.

The books of Moses Cordovero, who lived in the sixteenth century in Safed, include "Pardes," "Alimo" and "Shieur Komah." There are many others which are unavailable in printed form.

The works of Rabbi Isaac Luria, a contemporary of Cordovero, assumed a leading position amongst Kabbalists in the last two centuries. His writings of the "Tree of Life" ("Etz Hachaim") and the eight "Gates" are the most complete commentary existing on the Zohar. His interpretations have been accepted as the authoritative system of the wisdom of Kabbalah.

In the eighteenth century Moses Hayyim Luzzatto, author of the "Mesillat Yeshorim" wrote numerous works on the Kabbalah, two of the outstanding ones being "One Hundred and Thirty-Eight Doors to the Wisdom" and "The Mighty in Heaven" ("Adir Bamorom") a commentary to the Idra Rabah of the Zohar.

There are over three thousand printed works on the Kabbalah and three times that number in unpublished manuscripts.

THE ORIGIN OF BODY AND MATTER

THE question of the derivation of matter is posed by philosophers. They assert that matter cannot be drawn from Spirit. In this way they blaspheme against the Creator. They thought they understood Spirit and matter and so raised this question. However, they do not understand and are ignorant of the nature of Spirit and matter. Their path is one of darkness. They took Spirit to be a simple element and not a compound. In this they erred.

They also thought that the skies constitute a fifth material element, equally simple and without admixture. This too led them to false conclusions. The Sages explain that the skies are called "shomaim" which is a compound of two words "aish" and "Mayim"—fire and water. Similarly they thought that all the upper beings are elemental rather than the result of combinations. In this they display no true understanding of the secrets of the Creator, for in truth these upper beings are of a compound nature. The Nefesh, Ruach and Neshama are all compounded of four basic spiritual elements. In this connection the Bible says: "Of four spirits comes the spirit." Ezekiel (37, 9).

Moreover even the holy beasts in whom His Essence abides, are compounded of four basic spiritual elements and each beast comprises what its fellow beast comprises. The Throne also, that is, the World of "Bria," constitutes the four basic elements. They are the four pillars of the throne.

The foundation of all foundations, Atzilut itself, is constituted of the four basic elements, namely: Hesed (corresponding to water); Gvura (corresponding to fire); Tiferes (corresponding to air); Malchut (corresponding to earth) and these fundamental elements have still more remote sources inside of Bina, where they are concealed.

Thus we can see the idea that the Infinite light is extended and evolves from Adam Kadmon to Atzilut, from Atzilut to Bria from Bria to Yetzira, from Yetzira to Assia, in accordance with the will of all wills, who desires that these actions be spread forth. Their evolvment is in the form of spirit and matter (Zura and Homair). Thus Ain Sof is considered as Spirit to Adam Kadmon and Adam Kadmon is the vessel for that Spirit, symbolizing matter to the upper Spirit of Ain Sof. Adam Kadmon in relation to Atzilut is Spirit, and Atzilut is matter against Adam Kadmon. Bria is matter to Atzilut and Atzilut is spirit to Bria. Bria is spirit to Yetzira and Yetzira is matter to Bria. Yetzira is spirit to Assia and Assia is matter to Yetzira.

Thus they evolve from cause to effect, and from one phase to another, in a relationship of matter to Spirit, until all reach a defined stage of being which has measure and boundary. Thus we find that dimension of each being, as well as the place where it is to be situated, is measured. Everything is measured by the Creator by means of Essence and vessels. All these extend at the outset from the Upper Will and issue thence from His absolute unity, in accordance with His Will, and from there they evolve from one (state of) being to another until they reach their destined place. There is no entity which does not stand in relationship of matter to the Spirit of the entity which

is above it; and there is no entity which does not stand as Spirit in relation to the matter of the entity which is below it. But we, who are at the nethermost point, can only grasp the material side of the nether beings on our own plane, and the upper spiritual phases are beyond us. Therefore we find it difficult to conceive of matter issuing from Spirit. But in the truth of creation there is no question whatsoever.

TORAH LISHMO, THE PATH TO YIRAH

AT the beginning of the sixth chapter of the "Ethics of the Fathers" Rabbi Meir says: "Who-soever labors in the Torah for its own sake (lishmo) merits many things . . . and to him the secret mysteries of the Torah are revealed. . . ." Thus Rabbi Meir instructs that the proper manner of occupation with the Torah will result in drawing the light into the Torah, for the light represents the secret mysteries. And Rabbi Chaim Vital, at the very beginning of his introduction to the "Tree of Life," by Rabbi Isaac Luria, cautions: "Let not the student of Torah delude himself into believing that he is learning Torah 'lishmo' if the secret mysteries of Torah remain unrevealed to him."

Learning Torah for its own sake (lishmo) means having before one the goal of attaining "yirah" or the fear of the Lord. This is the essence of Moses' appeal: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord Thy God" (Deuteronomy 10: 12). This call to Israel is for her own benefit, for "yirah" is the only vessel into which the heavenly light, the secret mysteries, may be drawn. As it is said: "The secret mysteries of the Lord are revealed to those that fear Him." (Psalm 25: 14).

He means that 'yirah' is the Maker's vessel or treasury. We must obtain this by our own efforts in order to enable us to receive the Maker's great bounty

of light and secret mysteries of Torah. As it is said in (Isaiah 33: 6), . . . "The fear of the Lord is his treasury."

An allegory is told by the sages which illustrates the indispensability of "yirah" for man. They say: "The world is comparable to a stormy sea and man is the ship sailing upon it. Man's 'yirah' is as the captain of the ship who carefully pilots the craft through the tempestuous waters. Should the captain drop his hands and leave off his task of piloting then the boat is apt to sink into the ocean."

Who would dare ignore the moral of this allegory and endanger his own soul? Who would desist from the pursuit of "yirah" and allow himself to be swallowed up in the whirlpool of material existence, which is compared to overwhelming, stormy waters?

Because study of Torah "lishmo" leads to the supreme goal which is knowledge and understanding of "yirah," one of the greatest sages of the 16th century, the Sheloh Hakodosh in his book on "Shevuoth" asserts the following: "The Talmudic sages have granted permission to begin the study of the Torah even 'not for its own sake' (Sheloh lishmo), since there is no alternative for the beginner, in the conviction that ultimately it will be studied 'for its own sake' (lishmo), the only manner acceptable to the Giver of the Torah. Thus one must not think for a moment that the study of Torah 'not for its own sake' is not a transgression, God forbid. On the contrary, the act of learning Torah 'not for its own sake' is a serious transgression. But the permission of 'loh lishmo' was granted to cover only the initial stages of study, for the beginner in Torah study knows no other way. He cannot understand the true path of learning until he has reached a

certain stage of study. In the course of time* he will perceive the error of pursuing study other than for its own sake and will realize the transgression thereof. He will begin to study Torah for its own sake. He will abandon the sin of learning Torah "sheloh lishmo." For he will take to heart the serious consequences of learning Torah "sheloh lishmo," as stated in the Talmud, Taanith, p. 7: "We are taught that R. Bannah says: He who studies the Torah for its own sake (lishmo) derives from his Torah a medicine (the elixir of life) . . . but whosoever studies the Torah not for its own sake (sheloh lishmo) will get from his Torah a drug—which is death."

We learn from the preceding that the reward for study of Torah for its own sake, in order to understand "yirah," is the revelation of its secret mysteries. This is one of the reasons why the Zohar stresses the importance of the study of Kabbalah, which deals directly with the topics of the secret mysteries of Torah and inevitably leads to an understanding of "yirah." By this study a vessel is prepared in which the heavenly light may be drawn. It is the sacred spirit from the Creator, the light of the Torah.

By turning our attention to a Talmudic discussion in Tractate Kethuboth, p. 111, we will thoroughly understand how indispensable this light of Torah is to our well-being and future happiness. There is it written: "The ignorant will not enjoy the resurrection, as it is said 'The dead will not live again; the departed will not rise again.'" (Isaiah 26: 14). Another quotation from Isaiah follows: "Thy dew is as the dew of light and the earth shall bring to life the

* That is, in from three to five years, according to the Talmud, Chulin, p. 24.

departed" (Isaiah 26: 19), which means that whosoever makes use of the light of the Torah, will merit being revived by that light of the Torah, and whosoever does not make use of the light of the Torah, the Torah in turn will not cause his revival. Noticing this, Rabbi Jochanan felt discouraged over the severeness of the above interpretation. Rabbi Elazar said to him: "I found for them a remedy hinted in the Scripture. But ye that did cleave unto the Lord your God, are alive, every one of you this day." (Deuteronomy 4: 4). The question is then asked: "Is it possible to unite with the Shechina, since God is a consuming fire?" And the answer is that whosoever by his estate benefits a scholar who makes use of the light of Torah, Scripture considers as if he did cleave unto the divine Presence, the Shechina, and he also becomes a recipient of light. Therefore he will enjoy the resurrection.

In Berachoth 34 the extraordinary reward is again mentioned for those that support such scholars of Torah as described above. "The glorious future of which all the prophets prophesy is only for him . . . who bestows of his wealth upon a talmid chacham." A talmid chacham, according to the Marshoh, is he who includes in his studies the secret mysteries of the Torah. (Baba Metzia, p. 33).

We may deduce from what the Talmud teaches us that the light of the Torah alone is the lifeline of those who merit it, that is, by fulfilling the condition specified by Rabbi Meir, to study the Torah "lishmo," for its own sake; and it is also transmitted to those who do not themselves study but merit it by virtue of the material support they give to saintly students of the Torah.

It is no wonder that the Talmud, in Tractate Sanhedrin, p. 99, speaks so highly of him who studies the Torah "lishmo," saying that he brings peace to the upper realms, affects protection for the whole world, and brings closer the time of redemption.

Because the precept of charity is so potent, as shown above, and as the words of Proverbs assert (Prov. 10: 2): "... But almsgiving delivereth from death," (yet not all charity has this virtue or power). It is well to quote here the Talmudic passage in Succah, p. 49, which presents the difficulty of extending charity to the right one: "Rabbi Elazar says: 'One who does charity and justice is as if he filled the whole world with kindness; as it is said: 'He loveth righteousness and justice. The world is full of the kindness of the Lord.' (Psalm 33: 50). The Talmud then questions: 'May we then say that everyone who desires to do charity is given the opportunity to do real charity? It is therefore said: 'How precious is thy kindness, O Lord.'"

Rashi comments on the words of the sages: "If you think that anyone that wants to practise charity will be provided by Providence with the worthy and deserving one, the sages say 'How precious . . . ' meaning 'how rare.' In other words, Rashi stresses that one must consider well and toil and pursue after such people because the truly deserving and righteous ones are not easily found. Thus the practice of almsgiving calls for wise discrimination and judgment.

The sages tell us that when man passes from this world he is asked to give reckoning "whether he has toiled to attain 'yirah,' and woe to him who has failed to do so," for as they teach us: "Everything is in the

hands of heaven except the fear of heaven." (Niddah, p. 15).

The sages teach us that we must start on the path of wisdom as expressed in (Psalms 111: 10), . . . "The fear of the Lord is the beginning of wisdom." The Creator's very desire is that we exercise our initiative in seeking wisdom and knowledge in order to merit the great boon of 'Yirah.' " This is asserted in Job (28: 28), "And unto man he said, Behold, the fear of the Lord that is wisdom. . . ." In other words, in order to attain 'yirah' man himself must first toil in wisdom. Only then may he grasp the meaning of 'yirah' as uttered in (Proverbs 2: 4-5): "If thou seekest her as silver and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." And this is the explicit demand of the Torah (Deuteronomy 28: 58), . . . "That thou mayest fear this glorious and fearful name, The Lord thy God."

Where but in the hidden treasures of the sacred wisdom of Kabbalah, which deals in particular with the knowledge of the "glorious and fearful name," shall we search for the understanding of 'yirah' and the knowledge of God? We have no alternative but to hearken to the words of King Solomon, "Fear God and keep the commandments: for this is the whole duty of man." (Eccles. 12, 13). We may learn also of the indispensability of attaining 'yirah' from the following words in (Psalms 81: 13, 14), "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies and turned my hand against their adversaries." We learn that because we are unable to hear the voice of God, our enemies and adversaries have the upper hand over us.

apropos, we learn in verse 9, how to implement our nearness to God in order to hear His voice: . . . "O, Israel, if thou wilt hearken unto Me! There shall no strange god be in thee; neither shalt thou worship any strange god."

In order to eliminate all evil thoughts, for they are the strange gods which dwell within our hearts, we must fill our minds with inner wisdom as reiterated above. For it is the only means through which we may grasp the meaning of 'yirah.' . . . It is through this disclosure of the Heavenly Presence that we are able to hear the voice of God. We learn this from the words of (Habakkuk 3: 2.), . . . "O Lord, I have heard thy speech, and was afraid. . . . This expression is revealing that Habakkuk was first afraid; that is, he merited the unraveling of the Divine Presence which is 'yirah', the first stage of revelation. Then he was able to hear the voice of God, which is the second stage of spiritual unfoldment. In a word, we too, must choose the path to 'yirah,' which will in turn enable us to hear the voice of God. This 'yirah' surpasses all praise and glory. It is said in (Proverbs 31: 30), "Favor is deceitful, and beauty is vain, but a woman that "feareth the Lord, she shall be praised." It is this 'yirah' with which the Messiah will be crowned at the appointed time of his advent, as pronounced in Isaiah (11: 2, 3), "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of Counsel and might, the spirit of knowledge of the "fear of the Lord." And shall make him of quick understanding in "the fear of the Lord." . . . Then and only then will the promised salvation and redemption be granted us.

But in order to acquire the precious gift of "yirah"

one must first strip himself of all earthly fears, for as the Psalms tell us: "The fear of the Lord is pure, enduring forever." (Psalm 19: 10). From this we learn that the fear of heaven cannot be combined with any alien fears. How is man to rid himself of these alien fears since from birth his nature is filled with earthly fears and desires against which he is helpless?

The study of the wisdom of the Kabbalah provides the necessary power to overcome these earthly fears and desires. Inner strength is aroused which aids in freeing the soul from those alien forces which are inherited from nature.

Rashi's famous grandson, Rabenu Tam, in his introduction to "The book of the Righteous," quotes a sage as saying in this connection: "How can the fools repent from their sin unless they themselves arouse in themselves a reprimanding voice against their conduct?" He means that no master or sage can ever rip asunder from any man his terrestrial bonds, for it is up to the individual himself to free himself.

This is the reason we must learn the Kabbalah, for it supplies us with the knowledge to find the power to overcome the pull of our earthly nature and to become the ruler of our heart, instead of being ruled by it.

Thus, we learn that in addition to the study of the Talmud, which is known as "Torat Hanigleh," it is imperative that students of the Torah partake also of the wisdom of the Kabbalah. For it is impossible to find grace in the eyes of God without knowing something of His secret mysteries, and the real import of His precepts.

Since He abides unseen in the worlds, we must utilize the teachings that deal with the unseen in our

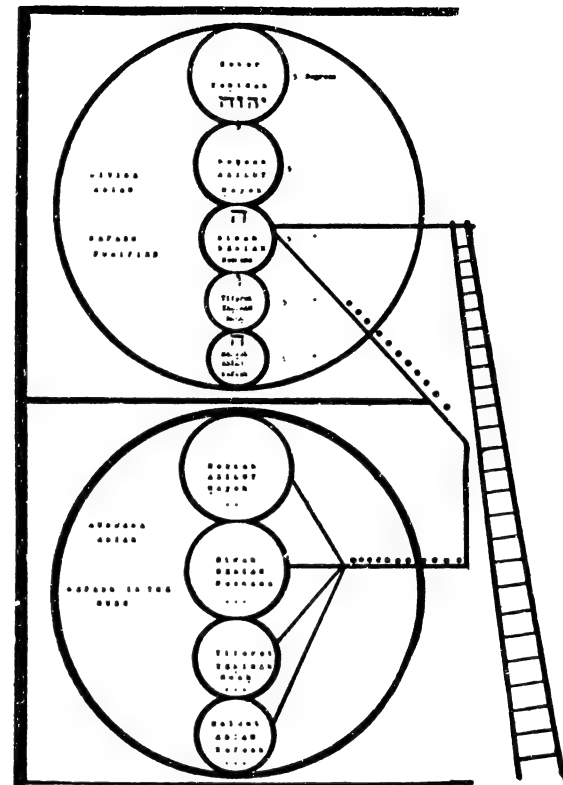


Chart 1

"Unto Thee, O Lord, do I lift up my soul." Psalms (25: 1).

... And behold a ladder was set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Gen. (28:12).

Man's soul constitutes five degrees. They are: Nefesh, Ruach, Neshama, Chaya and Yechida. Each one of them includes all the others. Thus, Nefesh alone has five entities. These are: Nefesh, Ruach, Neshama, Chaya and Yechida of Nefesh. Each one of these in turn includes also all the others. In other words, each part of the soul has twenty-five degrees. Taken together, there are one hundred and twenty-five degrees.

Man must climb five different ladders of twenty-five degrees to

each ladder, before he can acquire his complete soul. The ladder with its twenty-five rungs is the same ladder that our father Jacob scaled. We must emulate and walk in the path of our Patriarchs. The circle below shows that the Nefesh of man is encased in the husk locked in its natural forces, the body instincts of the material world. After man divests his Nefesh from all impurities, he enters the divine world of Assiah or Action, which the upper circle designates. It is the sacred world of Action above the defiled powers of the flesh. There he receives his pure sacred Nefesh. Here man reclaims his complete untainted divine Nefesh of the first twenty-five degrees. The points are the sacred sparks which were swallowed by the shell and are now released from bondage, by man's ascent from the lower Assiah to the upper enhanced Assiah of pure spirit.

The two musical signs above: "Dargo" and "Tvir," symbolize the path to "yirah," which is Wisdom. When we reach to the top of the first ladder we merit the light of "yirah," it is Nefesh. We also find the same musical signs in the Torah stressing the virtue of "yirah," under the words: ". . . That His fear may be upon your faces. . . ." Exodus (Chap. 20:21) .

search for Him. These teachings are the Kabbalah. Do we not utter in our daily prayers: "Seek ye His face evermore?" This is also demanded of us by the Prophet Amos (5: 6), "For thus said the Lord unto the house of Israel, seek ye me, and ye shall live."

Also from our prayers we learn that "the disciples of the sages increase peace throughout the world through their study of Torah." Since our age is replete with troubles to an ever greater degree than any previous age, we are obliged to conclude that something is lacking in our study of the Torah. Because the Torah consists of body and soul, that is, of "nigleh" and "nistor" we must assume the truth of the assertions of the Zohar and the Kabbalah that it is the forsaking of the "nistor"—the Kabbalistic teachings—that is at the root of our trouble.

THE BESTOWAL OF LIGHT

IN Deuteronomy 14: 1, it is written: "Ye are the children of the Lord your God." There is much to be learned from this verse. Since the Creator of the world pronounces Himself our father, we may be assured that He has an abundant treasure in store for us, which He desires to bestow to His children. Even on earth a king, possessing treasure, although he may be surrounded with faithful attendants and close associates, reserves this treasure for his own son. No less than this is the desire of the King of kings to bestow His treasure to His chosen children. But it rests with the children to desire it and to seek to make themselves worthy of the treasure. For truly this is the sole will of the Father in Heaven—to bestow the light to His faithful sons. Moreover, it is only through His glorious gifts of His heavenly light that we may recognize Him. For it is precisely through the bestowal of this light that we become conscious of being His children and we fully know Him only then.

In this connection, Rabbi Akiba exclaims: "Beloved are Israel for they were called children of the All-Present. The greater love was theirs that it was made known to them that they are children of the All-Present." (Ethics of the Fathers, Chapter 3: 18). By what means then shall we know that we are children of God? Rabbi Akiba does not say "faith,"—he stipulates actual knowledge that we are His children. The answer is through the medium of a

gift, which is receiving the light of Torah from Him. Then we shall know Him. As King Solomon says: "For the Lord giveth wisdom; out of His mouth cometh knowledge and discernment." (Proverbs 2: 6). For when we are showered with the blessings of wisdom then we are aware that we are His children.

It is through the receiving of light also that the goal set before Israel in the Torah, to cleave to God may be realized. For man's thought is drawn after that from which he derives most pleasure. Once he experiences the light, which surpasses all earthly pleasures, it is natural for him to cleave uninterruptedly unto God and thus gain eternal life. In Moses' words: "But ye that did cleave unto the Lord your God are alive every one of you this day." (Deuteronomy 4: 4).

We learn from the Bible that fear of the Lord means also His treasury and His wisdom. Thus said Isaiah: "The fear of the Lord is his treasury." (33: 6). In Job we find: "Behold the fear of the Lord that is wisdom. (28: 28). Thus we see that heavenly wisdom is identified with both fear of the Lord and His treasury.

That is why King David did not mince any words in voicing his most emphatic, earth shaking appeal, to fear the Lord in Psalm (33: 8, 18), "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. Behold, the eye of the Lord is on them that fear Him, upon them that hope in his mercy." Thus, not in vain does he proclaim in Psalm (30: 20), "Oh how great is thy goodness, which thou hast laid up for them that fear Thee."

In this heavenly bounty of wisdom, which abides in "yirah" are contained the secret mysteries of the

Torah, which is the light of the Torah. It is the "supreme wisdom which preserves the life of him that has it." (Ecclesiastes 7: 12). It is also said of one who merits this light: "A man's wisdom makes his face to shine." (Ecclesiastes 8: 1). This wisdom is the instrument by which God created the world as the Psalm asserts: "With wisdom hast Thou made them all." (Psalm 104: 24).

Since we are at this point, it is appropriate to quote a similar version regarding the means of creation by that saintly sage, the Alschich Hakodosh. He asserts in his commentary to the Ethics of the Fathers on the words in (Psalm 1: 2,) "But his delight is in the Torah of the Lord; and in his Torah doth he meditate day and night." He goes on to say: "that the Torah consists of 'nigleh' the outer law and 'nistor' the secret mysteries of Torah. Thus, the secret mysteries of Torah are called the Torah of God, but the 'nigleh' the outer part of the Torah is called the Torah of man.

The secret mysteries of Torah are not easily grasped by everybody; yet, it is appropriate that man should have the ambition to crave and desire to comprehend its contents. For this is exactly the meaning of the expression of the verse, "that in the Torah of God, or the secret mysteries, is his desire." Although he may not comprehend its contents, nevertheless, man's aim and craving should tend towards their disclosure. He continues, "that the outer law—the 'nigleh' is but the vessel of the 'delight' because the secret mysteries which is the actual delight of the Torah is deposited and hidden in the outer law, its vessel." Thus, the secret mysteries are considered the actual spiritual delight encompassed by its vessel, the outer law.

The Sages aver that creation was consummated through the Torah. They mean, that by virtue of the superb light, the secret mysteries of the Torah, God created the world. Again said he, "the secret mysteries of the Torah are called 'delight' and it is incumbent upon man to desire to comprehend them." To these secret mysteries of Torah through which creation was affected, Rabbi Akiba said, "Beloved is Israel that a vessel of delight is given them with which the world was created." "He means that the delight which is hidden in the vessel that was the actual instrument of creation, but not the vessel. The Torah which was granted to Israel does not refer to the delight, but to the vessel only, the nighleh which encompasses that delight. Thus the actual gift which was given Israel was the vessel, the outer part of the Torah only."

The bestowal of light comprises all the wondrous feelings of joy and contentment, which, though impossible to fully describe, man may know by experience only. In the words of David: "O taste and see that the Lord is good." (Psalm 34: 9).

The commentary to the Torah entitled "The Light of Life" (Or Hachaim) contains the following passage, commenting on the 11th verse in Deuteronomy 26: "If men would experience the sweetness and pleasantness of the good which resides in the Torah they would wax ecstatic in their zeal for Torah and all the world of gold and silver would be as naught in their eyes, for the Torah holds all the good that is in the world." This is precisely what King David asserts: "More to be desired are they (Torah and statutes) than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. (Psalm 19: 11).

Moses appeals to Israel, saying: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God. (Deuteronomy 10: 12). In other words, Israel is to seek to understand the meaning of "yirah," which is wisdom, their final aim and good fortune. Moses explains that the attainment of "yirah" is not only the individual's greatest achievement, but is also a benefit for the race as a whole, for then the nations will recognize its true worth: For this is your wisdom and your understanding in the sight of the peoples . . . and (they will) say, 'surely this great nation is a wise and understanding people.' " (Deuteronomy 4: 6). The end result will be that the Holy Name will hover over Israel as a protection. "And all the people of the earth shall see that Thou art called by the name of the Lord and they shall be afraid of Thee."

The word "called," in Hebrew "nikro" is interpreted by Rabbi Moses Cordovero in his book "Shieurei Komah" (Chapter 8). He explains the word "kriah," which is the root of "nikro" to mean "the receiving of light." Thus, we may understand the above quotation to mean that as a result of the "yirah," whereby Israel would merit the Holy Name, which is light, the nations will stand in awe of her. In other words, Moses discloses to us that our redemption lies within our own grasp. For, by causing the light in the Torah, which is the Holy Name, to be revealed to us, we bring redemption.

Moses exhorts Israel, saying: "And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God to fear the Lord thy God" (Deuteronomy 28: 1) then "The Lord shall open unto thee his good treasure." (Deuteronomy 28: 12).

This "yirah" which Moses enjoins Israel to strive for is the actual light of God which is to be bestowed upon Israel. Since we cannot receive it directly from the Creator, "For the Lord thy God is a consuming fire" (Deut. 14:24), there must be a mediating element through which it may be transmitted. This is the Torah—in particular the wisdom of the Kabbalah, which are the secret mysteries of the Torah. For, as we learn in the Kabbalah, the numerical value of "roz" which means "mystery" or "secret" is the same as that of "ohr" which is light. Also the word "Zohar" is a combination of two words 'zeh or'—"this is light" to indicate that the teachings of the Kabbalah transmit the light which resides in the Torah.

The sages of the Talmud teach that God, Torah and Israel are one. In other words, the three are but one in essence. The Creator is spirit, the light which resides in the Torah is spirit, having its source in Him, and the soul of Israel also is spirit, since it is a part of God.

When is it possible for the soul of Israel to become one with God, with its Creator? When through diligent study in the Torah they cause the light therein to unfold. Then through the light of Torah which is the mediator, the soul of Israel soars upon its wings to the heavenly pleroma where it is eternally united with God.

Now it is clear to us why the rabbis of the Talmud as they departed from the academy of Rabbi Ami (according to others, from the academy of Rabbi Chanina), were accustomed to express the following words, as part of their benediction: "... Thine eyes should lighten in the light of the Torah and thy feet run to listen to the words of the ancient of days, the

secret mysteries of Torah."* (Berachoth 17). Because they knew that this is the true path to the highest attainment of man, and is the fulfillment of the will of God.

We shall understand more fully the intended goal of Torah-study by examining the following quotation of the Talmudic sage Jochannan: "Happy is he whose occupation is in Torah and because of it delights his Maker."

If this is to be taken literally then two questions arise: First, since the precept of study of the Law outweighs all other precepts and its fulfillment is more acceptable by God than all the rest of the precepts (for we are taught "study of the Law is equal to them all") why was it necessary for him to express the words "and because of it delights his Maker," for this is implicit in the first part of the statement? It would have been enough to say "Happy is he whose occupation is in Torah." Since he adds the second part "and because of it delights his Maker" we are obliged to infer that there are occasions when a man may learn Torah without bringing joy to the Creator. Thus he stresses "and because of it delights his Maker" which leads us to the answer that certain conditions of Torah-study are required in order to bring delight to the Creator.

The second question is that since there may be occasions of Torah-study that do not afford delight to the Creator, how is one to know when he is fulfilling the proper conditions of study so that it is acceptable in heaven and he is indeed bringing delight to the Maker? If we examine closely the meaning of each of the last four words of the expression in Hebrew, which

* The "ancient of days" according to Pschims, p. 119, refers to secret mysteries and the hidden reasons for Torah and precepts.

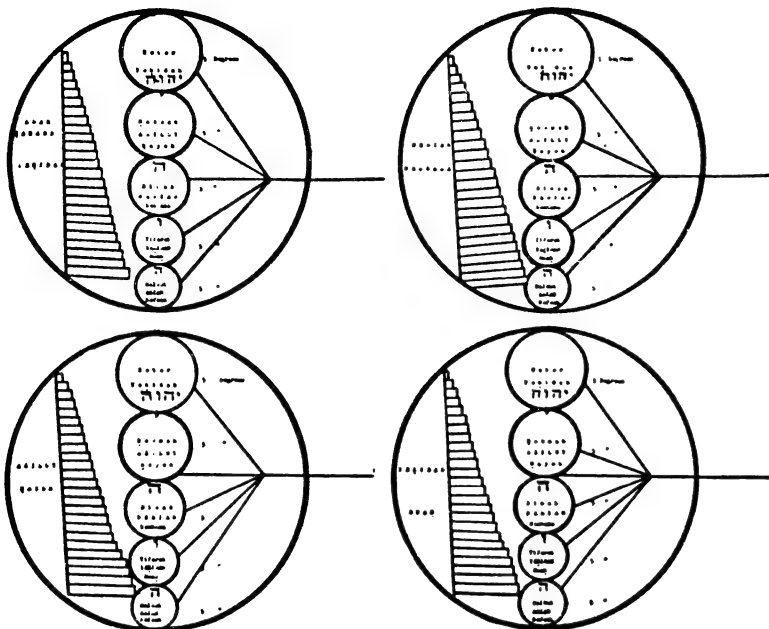


Chart 2

1) Each of these four circles comprises five worlds, that of Nefesh, Ruach, Neshama, Chaya and Yechida. They are the remainder of the other four degrees of the soul which man must still reclaim after achieving his complete sacred Nefesh. Thus, man must now proceed in scaling the rest of the one hundred degrees, that of Ruach, Neshama, Chaya and Yechida. To the right below is "Yetzira, Ruach, above Yetzira is Briah, Neshama, to the left below is "Atzilut," "Chaya," above Atzilut is Adam Kadmon or Crown, it is "Yechida."

Our Maker knew what He was doing when He gave us such a short span of time in our lives to correct our souls. We must be awakened to fulfill our heavenly duty of purification. For this is the only purpose for which we are sent to this world. We must strive to reach the degree of purity, when no evil thought even dare enter our minds or hearts. God does not abide with a serpent in one dwelling. As long as our thoughts are still not within our control, we may know for sure that our work is still not finished. The evil menacing forces still have the upper hand over our souls.

constitutes the second part of his statement, we shall find that they actually mean the following:

"Ve-oseh—and he works in such a way as to cause
***nachas*—the descent of
ruach—the divine spirit
le-yetzrai"—of his Maker*

This is the significance of Rabbi Jochannan's words. Since the goal of Torah-study is to unfold the light which is hidden in it (without this light, the study is but as a body without a soul), he stresses that joy to the Maker will only be accrued when the scholar himself will draw the light from above. If he himself experiences this light of Torah then he may be certain that he has brought delight to his Maker. Were he not to "delight his Maker" the light would never be extended to him.

Thus we learn that in order to find grace in the eyes of Heaven and fulfill the intended goal of Torah-study, there is no alternative for the student but to seek the light of Torah. It is the light mentioned in the Talmudic expression "ha-maohr sheboh," "the light which resides in the Torah." (Jerusalem Talmud, Hagigah, Chapter I, Code 7).

Now we can perceive the truth of these words and understand freely that he alone is happy who ultimately unveils the light which lies concealed in the Torah. For the words of the Torah alone are but the vessel of Torah and the spirit of Torah must be drawn from Heaven above—it is the light, the soul of Torah. For it is only after we experience the light, that the words of the sages can be fulfilled: "You shall

* The "lamed" prefix may mean either "to" or "of."

** The last three words also mean "delight to his Maker."

merit a foretaste of your paradise while you are still in this world."

The BA'CH, one of the greatest exponents of the Codes of Law, in "Toor Orach Chaim" Part I, section 47, asserts that the destruction of the Temple was caused by the students of the Torah straying from the true path of Torah-study. That is, they neglected to effect the revelation of the heavenly light hidden in the Torah.

The BA'CH refers to the Talmud, in Tractate Nedorim, p. 81, which relates that Rabbi Jehuda questioned in the name of Rav the meaning of Jeremiah's words: "Who is the wise man that may understand . . . for what (reason) the land perisheth? . . . And the Lord said: Because they have forsaken My Law which I set before them. . . ." (Jeremiah 9:11, 12).

The BA'CH comments on these words of Jeremiah that God's intention in giving the Torah was that we should occupy ourselves with it in order to merge our souls with the inner spiritual holiness, the origin whence the light of Torah issues. For that reason the Creator gave us the Torah of truth as a gift which we were not to forget. He goes on to say that if the Jews had occupied themselves with Torah with the intention of drawing the holy spirit of the Creator, the soul of Torah, then the Shechina would have hovered over them and the land would have been entirely illumined with His glory, blessed be He. Thus there would have been a bond between the heavenly world and our world and perfect unity would have reigned. But they abandoned the true path and occupied themselves with Torah for material ends; that is, to know the codes of law for business purposes and in order to pride themselves on their learning, instead of con-

centrating on uniting with the Divine Spirit, the light of the Torah, to draw the Shechina to earth. Hence, they incurred separation and the Shechina departed from the world. This resulted in the complete destruction of the Temple.

Because the sages are aware of the truth that the light of the Torah is the essential factor for Israel's redemption and for perfection of the world, the Jerusalem Talmud, Tractate Hagigah, Chapter I, Statute 7, states: "The Creator, blessed be He, forgave the three major iniquities of adultery, idol worship, and bloodshed, but that of forsaking the Torah He did not forgive." It goes on to explain what is meant by the forsaking of the Torah and why it is an unpardonable sin. Thus the sages say that although Torah was being studied, it was not with the aim of unfolding the light. Such learning was as good as forsaking the Torah. Only by means of the light which is hidden in the Torah can all sins be obliterated. We must bear in mind that it is God's intention to bring men to perfection. Thus, even if man is steeped in sin, redemption is possible through the virtue of drawing the light of Torah. For this is the only means of bringing perfection to the world, since it cleanses man of sin. If there is failure to draw this light, then there will be no perfection. Therefore this sin of Torah-study without the intention of drawing the heavenly light is at all times utterly unpardonable since it obstructs the fulfillment of the Creator's intention of bringing perfection to the world.

The "Korbon Ha-edoh," the commentary to the Jerusalem Talmud, supplies the meaning of the Talmudic phrase "light of Torah," saying that it is nothing but the secret mysteries of the Torah. Thus we see that

even during the period of the Temple, the study of the secret mysteries was necessary for maintaining our glory. Our Temple and our land could have been saved by the unfoldment of the light of the Torah.

What we may infer from the BA'CH and Talmud Hagigah is that the same unfoldment of the light of the Torah which was so indispensable for the maintenance of the Temple and preservation of our land, is today necessary for reestablishing our Temple and redeeming our land. Just as failure to unfold the light of the Torah was then unpardonable, so it is unpardonable today, for God's Laws do not change. Thus, if we truly desire to be redeemed, nothing should stand in our path to prevent us from disclosing this light. Hence the urgency of the study of Kabbalah, so often stressed by our sages, since it comprises the secret mysteries of Torah, which are the means for unfolding the heavenly light hidden in the Torah.

HEAVENLY LIGHT HIDDEN IN TORAH

IN the Tractate Baba Bathra, p. 16, Raba relates how Job strayed from the true faith in the plan of creation wherein the Maker endowed man with choice, wrongly concluding that there is no free will for man. Thus he wanted to free the world of judgment and pleaded with the Creator to this effect: "You have created the righteous and you have created the wicked, and who can prevent you from so doing."

Rashi comments on these words, saying that they mean: "You have created the righteous in whom you have implanted only a spirit of good. You have created the wicked in whom you have implanted only the spirit of evil. Therefore none can rescue himself from Your workings, for who can interfere with You? It follows that the sinners must of necessity transgress the Law."

Job, experiencing many calamities in his life, turned his thoughts to the strife and pain in the world. As he regarded the two classes among men—the righteous and the sinful—he decided that those who follow the path of justice, goodness and righteousness do so not because of their own choice, but because of the inborn good spirit dominating them—they cannot help but do good. Thus he concluded that they did not merit any reward. For reward, generally is considered to be earned through choice of action, where man may do either good or evil, but chooses to do good and thus rightfully merits reward. Likewise, he argues, the wicked do evil of necessity, because of the inborn evil spirit implanted in them by the Maker—an evil spirit

in which there is no admixture of good—and they are thus not responsible for their actions. Their evil-doing is not by choice, but simply an inevitable result of their inborn evil inclination. Thus, they are the victims of the nature endowed them by their Creator. They should not be held responsible for their acts and therefore no punishment should be meted out to them.

The Talmud relates how Job's companions refuted his line of reasoning. They told him he was completely off the path: "Yea thou castest off fear and restrainest the Torah before God."* (Job 15; 4). That by his assumption he was denying the virtue of "yirah" and diminishing the value of the Torah from God.

They added that God created the evil spirit, but that He also created the Torah as a counter force to the evil spirit. (Rashi presents the idea that He created the Torah to annul the thought of sin). Therefore the sinner is not compelled to sin. Through the Torah the wicked can rescue themselves from evil doing.

Their argument continues: "You, Job, claim that the good spirit alone is implanted in the righteous and that that is the source of their righteousness, while the evil spirit alone is implanted in the wicked, being the source of their evil actions. Thus no reward or punishment should be allotted to either, since there is no choice. But we tell you that you err; that there is free will; that God created all men with the power of choice and that the evil spirit is implanted alike in all mankind. The righteous are those who have subdued the evil spirit by virtue of attaining the gift of "yirah." If you ask how they gained this heavenly treasure, the

* I have translated the word "sicha" (meaning "talk in Torah") from the original text in Job, as "Torah" for in Psalm 119: 97 it will be seen that "sicha" means "talk in Torah."

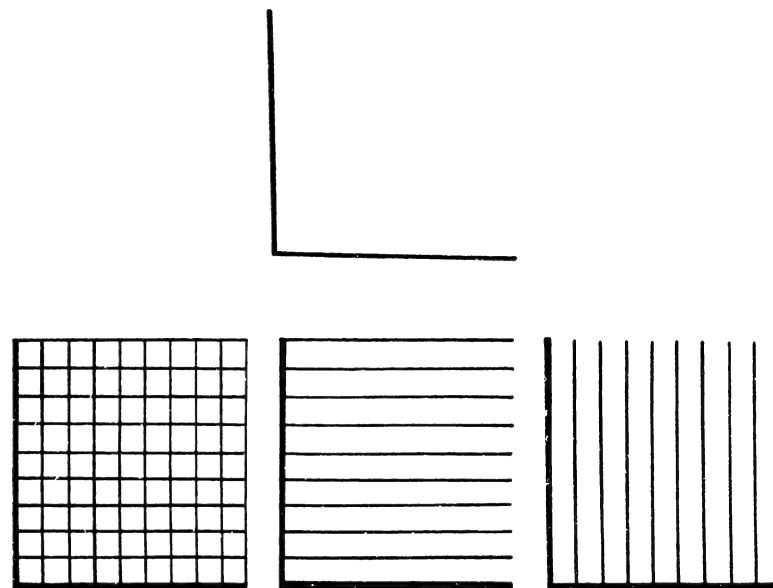


Chart 3

The horizontal line above is the barrier or the target of the human body. It is called "Yesod," or "Zaddik," (Foundation). It is the vessel which must be cleansed and purified in order to enable man to attract the vertical line of light from the Infinite. Purification consists of the unveiling in the core of our hearts of the true fear and love of God. Thus, man himself must first try to dissolve and burn away the dross of the many forms of the lower types of fear and love of his corporeal life. When our exertion is first utilized to the utmost to do away with the sediment of our bodies, then the line of light which is our spiritual source is discovered. Its function is to wash away the remainder of the lower forms of the human and earthly nature which are still rampant in our bodies. As the idiom of the sages goes: "Were our Maker not to come to our rescue, man by himself would never subdue his evil yetzer." The same law exists in the discovery of the atom which is the very source of matter. Through the breaking up of the lower forms of the visible matter, we release the energy of the invisible atom. In splitting the atom, it attracts the consuming fire of its source

in the cosmos; then all forms of matter must give way. Hence, it reduces all visible and invisible particles to ashes and vapor.

Our only aspiration should tend towards the goal of attaining the glorious love and pure fear of God. In the words of King David: "The fear of the Lord is pure." The embrosial light of our Maker which is the source of our souls does not mingle with any of the lower forms of our earthly pulls. We must first detach ourselves from all material charms and attractions, if we truly desire to unite with the eternal Supreme light of our Maker, while still alive in this mundane world.

After the will of man is filtered, he discovers his own ten potential returning lights beginning from Crown to Kingdom. Then the vertical line, comprising ten upper lights from the heavenly source descends upon the purified target, the will of man. The Kabbalah defines it as a "Clash Union." This union raises ten horizontal and ten vertical lines. The descending light is robed in the vessels of our ten returning lights. They merge into a solid spiritual block and form a net of twenty Sephiroth. Ten from below and ten from above. This means that man has reached a degree of perfection. He is now linked with an indissoluble bond with the upper lights. Below the upper two lines is the pattern of ten vertical and ten horizontal lines, — first separate and then linked together.

answer is by learning Torah "lishmo" (for its own sake), by means of which they were able to draw from it the heavenly light (for the Talmud teaches "the light of the Torah transmutes evil into good.") (Jerusalem Talmud Hagigah Chapter I, Code 7) and when they disclose the light of Torah, for "Torah is light" (Prov. 6: 23), then they merit the gift of "yirah," fear of God. It is this final achievement of "yirah" that causes them to attain the height of perfection, to become "zaddikim" (righteous ones).

But those who are still subjected to the evil spirit have not attained "yirah." They did not study Torah "lishmo" by which they could have drawn the light

and thus attained "yirah." Therefore, they are not to be considered guiltless and irresponsible for their deeds—helpless against their inborn evil spirit. According to the sages, were they irreparably victims of nature they would be absolved from all punishment. Since, however, they could have used the study of the Torah as an antidote to their inborn evil spirit and by its light transform that evil into good, just as the righteous have done, they are truly responsible for their deeds and deserve to be punished.

If you, Job, in the face of all this, hold to your opinion, then you deny the potency of "yirah" and as a result you diminish the value of learning the Torah of God.

From the foregoing we are made aware that although an evil spirit resides in man which blocks the light of heaven, and causes him to stray from the true path, it is subduable through learning Torah "lishmo" and revealing the light of the Torah which is the heavenly wisdom.

At this point, let us turn to the term "Hochmat Hakabbalah," "Wisdom of the Kabbalah." It means literally "the wisdom of receiving." This wisdom teaches one how to prepare himself, to make himself a fit instrument to receive the light of the Torah, the glorious bestowal.

The teachings of this wisdom of Kabbalah gives one the knowledge which leads to the highest degree of "yirah," the "yirah" or awe-reverence before the exaltedness of the Holy Name. "Yirah" is a sense of awe similar to what one would experience in the presence of a great king. Every act of a man filled with "yirah" will be permeated with a feeling of self-abasement before God's greatness. This "yirah" is especially pre-

valent in worship and in the study of the Torah. The supreme "yirah" consists of awareness of the four essential qualities of the Creator: 1) His supremacy; 2) His having sway over all; 3) His being the source of all things; and 4) that in relation to Him all is as naught.

Equipped with this knowledge one is mentally and emotionally attuned to the Creator, ready for His bestowal of love. He is able to receive the Light of the Holy Name, which is called "Havaya."

We may now understand how the command to "love thy God with all thy heart, with all thy soul and with all thy might" may ever be fulfilled. The command is to "love God," but how can one compel himself to love something of which he has no conception? One cannot love that of which one is ignorant. Thus David enjoins us: "Know ye that the Lord He is God," (Psalm 100: 3) for David knew that our knowledge of Him is the tie which binds us to our Maker. In the words of the prophet Hosea, the sacred bond between Israel and God is first through faith and then through knowledge of Him. We remind ourselves every morning of this bond in fulfilling the precept of phylacteries ("tefilin"). When we place them upon our hand and head, we make a final ring of the leather band upon our middle finger of the left hand, symbolizing the sacred covenant between Israel and God, at the same time repeating Hosea's words: "I will even betroth thee unto me in faithfulness and thou shalt know the Lord." (Hosea 2: 22). Thus by token first of faith and then knoweldge of God we become His.

This knowledge of God is attained through the teachings of the Kabbalah. Through it one understands "yirah;" one learns how to stand in the palace of

the King and to welcome the Divine Presence. Thus he becomes fit to receive God's light, which is the expression of His love to man. It is then inevitable that man should love God. Love is mutual. In King Solomon's words: "As in water face answereth to face so the heart of man to man." (which means "man to God") (Proverbs 27: 19). This is the only way in which this command to "love thy God . . ." may ever be fulfilled. Receiving the heavenly gifts, man responds spontaneously with love towards his Maker. Thus the Kabbalah is the means by which we attain love of God.

Because the light of the Torah (the secret mysteries) is the dynamic power which is to redeem Israel, we express our supplication in the "Hymn of Glory" of the prayer book: "My soul hath longed to be beneath the shadow of Thy hand, to know all Thy secret mysteries." Again on New Year's and on the Day of Atonement before reading the Torah, we pray: "Bestow upon us insight and understanding to penetrate and to comprehend the depths of the secret mysteries of Torah." The Hebrew word for "secret mysteries," "roz" has a numerical value of 207 which is equivalent to "ohr," "light," indicating that through the secret mysteries of Torah we may achieve the light which is to redeem Israel.

However these prayers will only bear sense and yield an answer from above if we actually study the secret mysteries, which are found in the Kabbalah. Otherwise our supplications are vain utterances and sacrilegious lip-service.

We see this prevailing tragic state of affairs corroborated by Jehuda Halevi in Defense of his Faith (Kuzari). "Divine Providence gives mankind only as

much as he is prepared to receive. Were we prepared to meet the God of our forefathers with a pure mind, we should find the same salvation as our forefathers did in Egypt. Though we repeat in our prayers, "Worship his holy hill, — worship his footstool," and other such words, we recite them but as the chattering of the starling and nightingale."

TORAH: NIGLEH AND NISTOR

THE following Talmudic allegory will serve as proof that the Torah which Moses received on Mt. Sinai consists of both "nigleh," the codes of law, and "nistor" the secret mysteries.

It is in Tractate Shabbat, p. 89, that a controversy between the angels and God against Moses is related. The angels demanded that the Torah be given them in heaven, saying in the words of Psalm 8: 2: "Set the glory above the heavens." The great Talmudic sage Marshoh comments that the angels demanded that the "glory," that is, the secret mysteries of the Torah, should remain with them in heaven instead of being given to man. They argued that since they are wholly spiritual entities, free from all material substance, and the secret mysteries are also entirely spiritual in essence, it was right that the Torah should be retained in heaven and not given to man who, although he possesses a soul which is pure spirit, also has a body of crude, material substance which is antagonistic to spirit. Then Moses pleaded that since the Torah consists, in addition to the secret mysteries, also positive and prohibitive precepts which concern man in his earthly abode, and could not be fulfilled by the angels who lack material bodies, it was right that the Torah be given to Israel and not to them, for the Torah is one and indivisible. It must be given to man who comprises both body and soul and is thus capable of fulfilling it wholly. We see then that from the very outset it was intended that man should toil in both "nigleh" and "nistor."

The Midrash Samuel, which is the most outstanding commentary on the "Ethics of the Fathers" (chapter 3: 18) explains the passage "the greater love . . ." saying that the Torah has two phases. One is the "nigleh" or revealed Torah, which is but a garment. The other is the "nistor," the secrets of the Torah, its innermost content of light. . . . The Perek refers to the "nigleh" as only a "vessel of delight," but of the phase of the secret mysteries, which is certainly more precious, being the essence, the divine light of the Creator which is hidden in the Torah, it expresses the words "greater love was theirs."

Because the two great luminaries are thus mentioned: the small luminary, or "nigleh" which is Talmud and the Codes of Laws, and the great luminary, the "nistor" or secrets of the Torah, he quotes from Proverbs "I give you good doctrine, forsake ye not my Torah," which also specifies these two phases of Torah. For, he says, "I give you good doctrine" refers to "pshat," the Torath ha-nigleh, the tangible law which is handed over, containing the teachings for man's immediate welfare—the 613 precepts which he is to fulfill, and the manner in which he is to conduct himself; while "my Torah" refers to Torath ha-nistor, the secret mysteries, the light of Torah, which it is commanded not to forsake. He attributes "my Torah" to God for the reason that the path of the secret mysteries is of the very essence, the divine light of Torah which God Himself bestows to those that merit it.

This Midrash further quotes one of the great sages who, commenting on the words in the same verse to the effect that the world was created through the Torah, evaluates the unsurpassable greatness of the gift of the Torah to Israel in the following allegory:

"A man had accumulated much wealth during his lifetime. All his treasures and possessions he divided amongst his children, but to his most beloved son he gave nothing of his wealth. To him he gave the instruments by which he had acquired all these possessions."

Of like nature was God's action with us. He gave us the Torah, by means of which He had created the world, and through it we can also renew the signs and wonders and manifest new things in the world. For the entire world is but matter, and the Torah is the form in which this matter or the world may be fashioned and molded. Just as matter is subjugated to form so is the world subjugated to the Torah and to those who preserve the Torah.

We learn that the king said to Daniel . . . "Because I know that the spirit of the holy God is in thee and no secret is concealed from thee."

The words just quoted in Daniel teach us an eternal truth, that man may merit the disclosure of the secret mysteries of God to him, provided man will first by virtue of his efforts devise his own destiny and become a fit receptacle or tabernacle for the holy spirit of God. We see it stressed in Deut. (7: 21), . . . "for the Lord thy God is within you, a mighty God and terrible." Also in Psalm (78: 60), "He decreed man to be His tent."

Thus we are instructed by this great sage that God appeals to us—in the words of Solomon "forsake ye not my Torah"—to pursue the knowledge of the secret mysteries of Torah, the Kabbalah.

The Marshoh (in Baba Metzia, p. 33) comments on the Talmudic version of the following passage from Isaiah (Isaiah 66: 5): "Hear the word of the

Lord, ye that *tremble* at His word; your *brethren*; that *hate* you, that *cast you out* for My name's sake. . .” The Talmud says that by those “that tremble at His word” the prophet means the disciples of the sages, the “*talmidæ chachamim*,” and interprets the prophet's expression of “your brethren” as meaning the group which is occupied with the study of the Scriptures. The third group, those “that hate you” are those who take to the Mishneh and Talmud, while the fourth group “that cast you out” are the ignorant ones.

The Marshoh says that the three last groups mentioned in the Talmud who only follow the path of Torah which concerns “*nigleh*” (the surface meaning of the Torah) are not at all concerned with the secret mysteries of the Torah as are the first group, the disciples of the sages. They only occupy themselves with the Talmud and the Code of Laws and regarding their omission of the secret mysteries of the Torah they boast that it is to their credit, that they do so for the sake of God, expressing the words of Proverbs 25: 2: “It is the glory of God to conceal a thing.” However the prophet's answer to these last groups, says Marshoh is that they should not be deluded in their idea, and that it is to their detriment that they have not learned the secret mysteries. For if they cling to their mistaken idea that they do well to omit the study of the secret mysteries of the Torah then there is no hope that they will ever attain the exalted virtue or the meritorious degree of the disciples of the sages, the “*talmidæ chachamim*” who occupy themselves with the secret mysteries of the Torah.

Thus we can readily see that even the Marshoh, who was the most famous Halachic sage (Talmudist), stresses the fact that the real disciple of a sage, or tal-

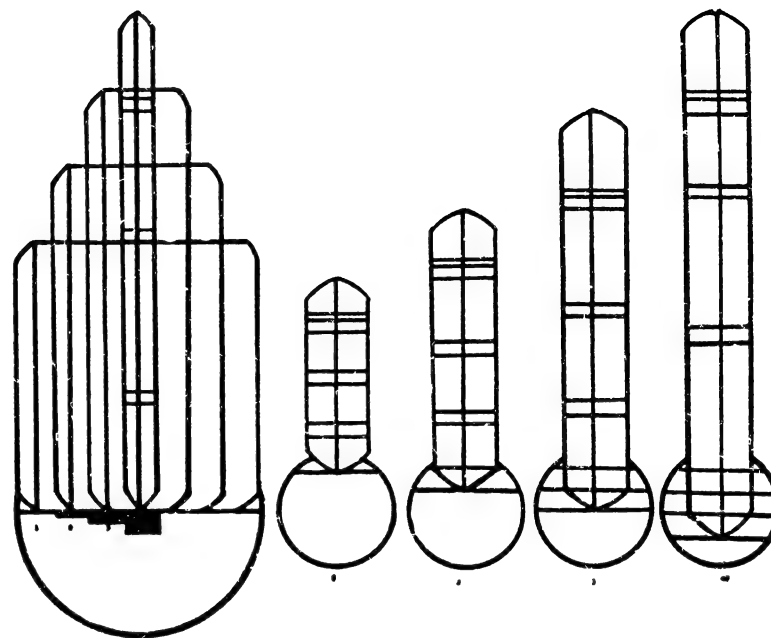


Chart 4

There are only four degrees in the barrier or target which man may achieve through the process of purification of his will. He must acquire distinction after distinction. Nefesh and Ruach are considered as one degree. To the right we have four separate consecutive stages of the human barrier. One taller than the other. The first one has only one line below. It designates the first rung of Nefesh-Ruach. Next in ascent is Neshama, it has two lines or two degrees of the advanced barrier and so on, until we reach the last top degree of Keter, or Crown, which has the complete barrier or receptacle for light of all the four stages of development. At this point, man draws from above his last highest dimension of light for his soul, it is Crown or “*Yechida*.”

On the chart to the left, there is the complete light of all the four dimensions. It is a spiritual body comprising all the five degrees which pervade the entire body of man. It is the complete unified edifice, the soul of man.

mid chacham is he who occupies himself, in addition to the nigleh, with the secret mysteries of the Torah.

Here it is well to clarify the sages' statement in the Talmud (Hagigah p. 13): "So far hast thou permission to speak; thenceforth thou hast not permission to speak. For thus it is written in the book of Ben Sira: 'Search not in that which is concealed from thee; that which is hidden from thee do not try to penetrate; consider only that which thou hast permission. Thou must have nothing to do with mysteries.'" We also find, immediately following the above, what type of "mysteries" one is not permitted to learn unless one possess certain qualities which are prerequisite for such study. These are the "divine chariot" and the "secrets of the law."

From this we see that the secret mysteries are divided into two categories; one category of mysteries whose study is permitted and one category of mysteries which it is forbidden to study. The Zohar and the Kabbalah also made a division. Knowledge of the divine providence constitutes the entire wisdom that is permissible. It is knowledge of the three pillars of the supervision: Mercy, Judgment and Compassion, the seven lower Sephiroth of the world of Emanation, from Mercy to Kingdom. There are ten Sephiroth, but the Kabbalah tells us that knowledge of the first three—Crown, Wisdom and Intelligence—is forbidden, being the same as that which the Talmud specifies as the "divine chariot" and the "secrets of the law." But regarding the Divine Supervision, which consists of the knowledge of the seven lower Sephiroth, not only are we permitted, but we are obligated to learn and to understand it fully. Since we are a part, a link, in the entire scheme of the heavenly supervision,

we must learn about it in order to fulfill our duty, so that harmony shall reign there and Mercy be bestowed. But if we do not understand the workings of the three pillars how can we fulfill our role and how can we find contentment in His supervision? For there would be no harmony. And, judgment (punishment) instead of Mercy would dominate the world.

This may be compared to a symphony orchestra where every member must know his part and when to play. If but one player does not know his part, there would be no perfection or harmony in the performance.

The entire supervision is one huge symphony and man is part of that great orchestra. If we study and learn the nature of the three pillars (the seven Sephiroth) by which the world is governed, we shall abide by the Law and be governed by Mercy and Compassion; but if we lack knowledge of the system of His supervision, we shall draw Judgment only upon ourselves.

Thus the world of Emanation is divided into "Origin" and "branch." And, it is the Origin that we are forbidden to speak of. But of the branch, the seven Sephiroth, we are obliged to study. This part of the secret mysteries concerns the supervision of man and the world; it is also known as the "taamei torah," the intent (meaning) of Torah and precepts.

The same division as that quoted above, of knowledge which is permitted and knowledge which is forbidden, is stipulated in Psachim, p. 119 where it is stated: "The secrets of Torah which the Creator desires to keep concealed. . . . Then there are the reasons for Torah and precepts which the Creator desired should be revealed." The Talmud says that those who seek to understand and disseminate the "taamei

Torah," that is, the meaning of Torah and precepts, will merit the greatest reward. This is the category of mysteries which we are obligated to learn. Thus we deduce that this is precisely what the prophet Amos meant in his words "Seek the Lord that ye shall live." (Amos 5, 6). Where but in the secret mysteries shall we seek Him?

We repeat every morning in our prayer: "Seek ye His face evermore." We can by no means take the word "face" literally, for the Lord has no body. This refers to the light, the life of life, which animates all existence. In Hebrew the word for face is "ponim" which is a derivation of the Hebrew word "pnim" meaning "inner." In other words when we are urged in the prayer to seek His "face" it means explicitly that we should seek His light which abides inside the letters of the Torah.

We may be sure that the sages of the Kabbalah did not trespass the prohibition against disclosing that which was forbidden, for they were righteous souls (zaddikim) in the fullest sense.* What they have written is precisely the branch of mysteries which is permitted—that which deals with the reasons for the precepts and Torah (taamei torah) and the supervision by Divine Providence. As we have seen, the Talmud, in Psachim, p. 119, stipulates the greatest reward to those who learn and those who disseminate this knowledge. Thus the mere fact that such zaddikim, as were the sages of the Kabbalah, permitted publication of their books, to make them accessible to all, is proof that there is not an iota in them of that portion of the mysteries which it is forbidden to learn. These great authors of the Kabbalah composed their works with

the sole intention of aiding Israel's redemption. Rabbi Simon ben Jochai, Rabbi Isaac Luria and the other sages of the Kabbalah were heaven-sent souls who knew that redemption is actually the revelation of the knowledge of God in the world, in keeping with Isaiah's words, and that we must take the initiative in learning the secret mysteries of the Torah—the only means of effecting the redemption.

Rashi comments on the Song of Solomon, Chapter I, verse 2: "Let him kiss me with the kisses of his mouth," saying that this expression conveys Israel's yearning for the great glory; that, remembering Sinai when God gave them His Torah and spoke face to face with them, a remembrance which is very dear, they are hopeful that He will once again reveal to them the meaning of the precepts and the secret mysteries of Torah and thus lead them to redemption.

Although Rashi's sphere is the exoteric interpretation of the entire Bible and Talmud, that is, "pshat," he too was aware of the truth that the future salvation of Israel lay in God's revelation of His secret mysteries of the Torah. His assertion is confirmed by Isaiah's words "... For the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah 11, 9). The "secret mysteries" and the "knowledge of the Lord" are one and the same thing. However, since as previously outlined, it is the changeless law that whatever we wish from above we must first arouse ourselves to seek below; if we desire the light of redemption to break through the thick clouds, we must first prove ourselves worthy of it by seeking to understand the secret mysteries, which is the knowledge of God.

The sages present this maxim in the Talmud (Sota

* Sec. Ein Dorshin, Chayiga, Ch. 2, Mishnah Alef.

p. 8): "The very same scale with which man measures others will be meted out to him. (As he deals, he will be dealt with)." Namely, if we desire mercy to be bestowed on us from heaven, we must first practise mercy towards each other. Likewise, if we long for the coming of the redemption, when the "earth shall be full of the knowledge of God" we must assume our task of actually studying the Kabbalah to learn knowledge of God.

Thus, the Zohar, as well as the sages of the Kabbalah, emphasizes that this final redemption will come only through the teachings of the Kabbalah. The Gaon of Vilna states in his book "Even Shloma" that Israel's redemption depends solely on the study of the Kabbalah. In his commentary on Proverbs he interprets Jeremiah's words (Jeremiah 9: 23): "But let him that glorieth glory in this, that he understandeth me," saying that the word "understandeth" means that one must first learn the secret mysteries of Torah, the Kabbalah, before one can "know" God, and this would mean learning Torah "lishmo" "for its own sake." He also interprets the word "wisdom" in the following statement of the "Ethics of the Fathers" (Chapter 3, 21) as "wisdom of the Kabbalah:" "Where there is no wisdom, there is no fear of God." If there is no wisdom, no knowledge of Kabbalah, there is no "yirah," that "yirah" which is so vital and which Moses implores of Israel, as noted above. The Gaon also comments on the words of our daily prayers "O enlighten our eyes in Thy law" saying that this refers to the inner light which is hidden in the Torah. Thus also, "God will help Israel because of the secret mysteries of Torah," says Luzzatto in the Introduction to his book "The Zeal of the Lord of Hosts."

As previously stated, we are obliged to take the initiative in learning this wisdom, and the reason is that in order to draw the heavenly light to earth we must prepare vessels which shall be fit to hold the light. By occupying ourselves with this wisdom we are justified in hoping to receive the heavenly light which is our redemption.

The Zohar states the law that whatever man arouses from below he receives from above. We find testimony of this in Exodus 31: 6: "And in the hearts of all that are wise-hearted I have put wisdom." Also in Daniel 2: 21: "... He giveth wisdom unto the wise..." And again in the Psalms. "Give strength unto God. The God of Israel is he that giveth strength and power unto his people." (Psalms, 68: 35, 36). "Give unto the Lord glory and strength. . . . The Lord will give strength unto his people." (Psalms 29: 1, 11).

The sages say that "strength," in Hebrew "oz" means nothing but Torah. What Torah is this that we expect from Him, if not the light of the Torah, which are His secret mysteries? And what Torah is it that we are to give to God, if not the secret mysteries that we learn in the pages of the Kabbalah, and which is to serve as the vessel for His light?

Thus the sages express (Tractate Berachoth, p. 55): that "God gives wisdom only to him who possesses wisdom." Why should it be necessary to give wisdom where wisdom already abides? The meaning is that the wisdom from God is the light of Torah which is given to him who occupies himself with the study of the wisdom. The very letters and topics serve as a body to the soul which is the wisdom conferred by God.

The Gaon affirms this in *Even Shloma*, Chapter 8: "The hand of God is open to bestow to all, but anyone who does not learn by himself cannot receive the bestowal of heavenly wisdom from above."

The sages, in *Berachoth* 40, state: "If you listen below, you will deserve to hear from above." That is, if you learn the teachings of wisdom on earth, heavenly wisdom is granted. It is demanded of us by the Prophet Hosea (12: 10) that we will do well in seeking for our Maker. Thus said he: . . . "For it is time to seek the Lord till He come and teach you all that concerns 'Zedek,' meaning the Schechina or the Divine Presence." Rashi comments the following: "If you will first toil in all that concerns the understanding of the Kingdom of God, then the Maker Himself will in turn bestow upon you understanding. He will grant you knowledge so that you may grasp the secrets hidden in 'Zedek' (which is 'yirah')."

All alike echo the one truth that if we seek the light of heaven for redemption, we must prepare the vessel, through the assiduous study of the wisdom of the Kabbalah.

The Gaon of Vilna, in another place in his "*Even-Shloma*" (p. 100) writes as follows: "The redemption will result from the study of Torah. Moses will be the redeemer just as he was the redeemer of Israel at the time of the Egyptian exile." Later in this same work (p. 103) he writes: "The reason why this redemption from exile depends on the study of the Kabbalah is because the Kabbalah is considered as the essence of Torah which is attributed to Moses."

Thus, since Moses is to be the redeemer of Israel, we must unhesitatingly aim at the essential part of his

Torah, which is Kabbalah. For it must be clear to us that unless we put forth arduous effort to learn the Kabbalah and to make it possible for students of the Torah to learn this wisdom, our anticipation of our redeemer will be totally futile. As stated earlier, the absolute spiritual law is that what we desire from Heaven we must awaken through our actions. If we truly have faith in a redeemer and believe the words of our great sages that the Kabbalah is the sole instrument for our redemption then we have no alternative but to pursue those teachings that will bring closer the advent of our redeemer.

The law commands us to emulate our great sages. We find in recent generations two of the greatest sages deeply absorbed in the Kabbalah. They composed numerous writings on this subject. They are the Gaon of Vilna and the Rav of Ladi, the author of the *Tanya*. We can do no better than follow in their footsteps and take to the study of the Kabbalah, in fulfillment of the above command. If one will argue that it befitted them, because of their general erudition and genius, to study the Kabbalah and that it is not for the average student of the Torah, then I must offer the following decision by the Rambam (Maimonides) in refutation, which is found at the close of the laws of *Temurah*: "Although all the statutes of the Torah are but decrees with no stipulated meanings attached to them, we must meditate upon them and seek to find meanings, for the early sages have said that King Solomon understood the secret meaning of most of the statutes of the Torah." Thus the Rambam enjoins us to follow the example of the wisest of all men, and, disregarding our own limitation, emulate King Solomon himself. Not only are we to emulate Solomon in seeking meanings for

the statutes, but also in the quest for wisdom from our Maker.

It is told in Chronicles (2nd Book, Chapter I: 7, 10, 11, 12) of him:

"In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee." The rejoinder was: "Give me now wisdom and knowledge. . . . And God said to Solomon, Because this was in thy heart, and thou hast not asked for riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself. . . . Wisdom and knowledge is granted unto thee: and I will give thee riches, and wealth, and honor. . . ."

Thus the Halachic decision of the Rambam obligates us to the search for the wisdom hidden in the statutes; and if we do otherwise we are transgressing the law.

KNOWLEDGE AND LOVE OF GOD

THE following words from Isaiah regarding the fateful role of knowledge in our lives should be engraved upon our hearts and should constantly ring in our ears so that they may never escape our thought: "Therefore my people are gone into captivity because they have no knowledge . . ." (Isaiah 5: 13). Moreover he states explicitly that we dare not hope for any grace as long as we lack understanding. These are his words: ". . . For it is a people of no understanding: therefore He that made them will not have mercy on them, and He that formed them will show them no favor." (Isaiah 27: 11).

Failure to pursue knowledge and understanding resulted in the worst catastrophe of all, extermination. In Hosea's words "My people are destroyed for lack of knowledge." (Hosea 4: 6).

What manner of knowledge and what understanding is this, the lack of which fires the prophets to such severe expressions, wherein they assert that our very life itself and our future depends upon them?

It is the supreme knowledge, surpassing any other knowledge. It is the exalted knowledge and understanding of His Holy Name. This is precisely why the sages raise the issue in various places: "Why does Israel pour out prayer and they are not answered?" They supply the answer, saying that it is due to ignorance of His Name. Why then do we begin our prayers every morning of the week with: "O give thanks unto the Lord. Call on His Holy Name?" How is it pos-

sible to call on His Name if there is not the slightest concept of His Name? How much longer shall we be ignorant of that which we continually call, only to aggravate our Maker and cause the angels on high to weep? Is it not known to God that we are utterly unconcerned to know His Name since we remain indifferent to the teachings of the sacred Kabbalah? At this point it behooves us very well to heed Isaiah's plaintive question: "Is it a small thing for you to weary men, but will ye weary my God also?" (7: 13) For in order to know His Name we must turn to the pages of the wisdom of Kabbalah. These are the only books that supply full knowledge of His Holy Name.

Consequently, if we have true faith in our Maker and in His prophets there is nothing left for us but to cleanse our hearts and begin to seek Him in the sacred wisdom, in the treasures which come to us as a heritage from the leading pillars of the Kabbalah — Rabbi Simon ben Jochai in the Zohar and Rabbi Isaac Luria in his "Tree of Life," and other works.

It must be indelibly impressed upon our minds that, according to Isaiah, as well as all the other prophets, Israel's redemption for which we are waiting 2000 years will be the revelation of God's glory upon the earth. This is his description of the redemption: "... For the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11: 9) But, as we have already stated, since it is the immutable spiritual law that what we desire from above we must first offer from below, this prophecy can only be consummated when we take the initiative by acquiring the knowledge of the Lord.

As long as the breath of life remains in us we may still start on that path of wisdom which will lead us

eventually to merit the seeing of the glory of God and the redemption of our race. The Proverbs teach: "He that trusteth in his own heart is a fool, but who so walks with wisdom he shall escape." (Proverbs 28: 26).

Rabbi Isaac of Kamarana, one of the greatest sages of Talmud and Kabbalah in recent times, and the great Zvi Hirsh, the rabbi of Zidichov, as well as other sages, emphatically urge that the study of Kabbalah should be introduced at an early age. For these teachings have an unfailing power of nurturing perfect faith in the Creator and His Torah and of stimulating that indispensable love and fear of God without which Torah-study and worship are lifeless. Thus the sages refer to the passage in Proverbs 22: 6: "Train up a child in the way he should go and even when he is old, he will not depart from it." Even if one has only an elementary knowledge of the Scriptures and Talmud the study of the Kabbalah may be started and is an important adjunct to all other study, even if pursued only for brief periods of time.

Maimonides asserts, in the first chapter of his "Codes of the Foundations of Torah" that: "The foundation of all foundations and the pillar of all wisdom is to know that there is a primal Name in existence, which is the founder of all being. Everything that exists from heaven to earth was manifested because of the truth of the existing Name."

Maimonides specifies that the first step in wisdom is knowledge of the Creator, knowledge, that is, of the first existing Holy Name, which is the source of all being. This he states to be the foundation and pillar on which wisdom rests. We may deduce from this that

such knowledge is the essential prerequisite of all our spiritual and religious efforts.

In another place, the Rambam instructs us as follows: "It is for man to know that the last degree of spiritual emanation (the Shechina), which is united with us, is that which unites us with the Maker. According to the light that we perceive, to that extent the Lord looks forth from Heaven upon us. Because of the light, He is constantly with us, seeing us and super-visiting us; as the prophet Jeremiah says: 'Can any hide himself in secret places that I shall not see him? said the Lord.' (Jeremiah 23: 24). One does not love the Creator except through knowledge of Him, and in accordance with the extent of that knowledge will be the love. If there is little knowledge, there will be little love; if there is much knowledge there is much love. Therefore man must go into solitude, to contemplate and learn with all his might such wisdom as will teach him knowledge of his Maker."

From this we learn that there exists a light which awaits our partaking of it. We learn further that the essential factor in our lives, which is the love of God, can only manifest itself when we acquire knowledge of the Holy Name. Therefore we should exert every effort in our search for Him, for this is the desire in heaven. As David asserts (Psalm 14: 2): "The Lord looked forth from heaven upon the children of man, to see if there were any men of understanding that did seek after God."

We must know that this quest is for life itself, as the prophet Amos declares: "Seek the Lord and ye shall live." (Amos 5: 6).

David reveals to us that deliverance is ours through the mere desire of seeking God. Thus his words

(Psalm 91: 14): "Because he doth set his desire upon Me therefore will I deliver him." And in the closing words of this same Psalm, he pronounces the highest reward for the merit of actually knowing God, thus: "I will set him on high because he has known my name."

Just see how far-reaching is the effect of knowing His Name! In David's words: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him." (Psalm 91: 15). Conversely, ignorance of His Name, causes our calling upon Him to be in vain. This is an uncompromising condition that David proclaims. And have we any greater authority than the anointed King? Anyone who remains reluctant to learn the Kabbalah, which is the only material teaching the knowledge of His Name, is placing a stumbling block in the path of Israel's redemption. These are ominous times: Israel's cup of trial and tribulation is brimful. We must heed the words of the Psalms, discarding all pretexts and excuses which restrain us from the path which our sages of the Kabbalah have prepared for us.

Harken to David, the anointed King! Learn the knowledge of His Name and call upon Him. He will surely deliver us!

JOY IN WORSHIP

AS we learned from the Rambam in the previous chapter, knowledge of God leads to love of Him and where there is love there is joy. If no joy is felt in worship then one may know that he lacks understanding. For, joy comes only to those that know the meaning, the purpose and the benefit of a statute. David, knowing the truth that perfect worship must yield joy, proclaimed: "The statutes of the Lord are right, rejoicing the heart." (Psalm 19: 9). Our worship and fulfillment of these statutes is only right when we derive joy from them.

Thus we learn that knowledge of God, which the Kabbalah teaches, leads to the understanding of "yirah" and to the inevitable birth of love of God which yields the final harvest of joy.

For this reason David enjoins us to worship with "yirah" by which the final stage of joy is reached. He says: "Serve the Lord with fear, and rejoice with trembling." (Psalm 2: 11). For God delights in, and fulfills the desire of those that fear Him, as he asserts: "The Lord takes pleasure in them that fear Him." (Psalm 147: 11) and "He will fulfill the desire of them that fear Him." (Psalm 145: 19).

We learn from these verses that perfect worship can only be executed when one has fear or "yirah." As a result we merit the highest virtue of love, which as stated above, is accompanied by joy, for the harvest of love is gladness and joy. This is truly man's mission and fulfillment on earth.

Once again, in Psalm 100, verse 2, David describes perfect worship: "Serve the Lord with gladness." In other words, unless our worship and service is saturated with that quality of love which leads to joy and gladness, it may be classed as an automatic exercise, which will never fulfill the Creator's intended purpose. Such worship is not only unacceptable, but even ruinous for in Deuteronomy 28, verse 47, following the detailing of the ninety-eight curses, the reasons for their visitation is shown to be lack of joy in worship. Not because we have not performed our duties to our Maker, God forbid for on the contrary, we did perform all that was required of us, but because our service lacked gladness and joy. These are the words: "Because thou didst not serve the Lord thy God with joyfulness and with gladness of heart." Thus the uncompromising law that worship must at all times be accompanied by joy, makes worship without joy ineffective.

Seeing these words, with what eagerness and untiring effort should we not take to the study of Kabbalah which teaches "yirah" and thus brings us fulfillment whereby we find grace in the eyes of our Father in Heaven? Nay more, it is obligatory for us to seek in the secret mysteries of the Kabbalah the knowledge and understanding of God which leads to the goal designed by our Maker; that is, the attainment of "yirah" — the receptacle for the heavenly light, the secret of the Lord. As David asserts: "The secret of the Lord is with them that fear him." (Psalm 25: 14). As it is demanded of Aaron (Leviticus 16: 3): "Thus shall Aaron come into the holy place." The Zohar interprets the word "thus" as "only with fear" and it was only with fear that the priest was permitted

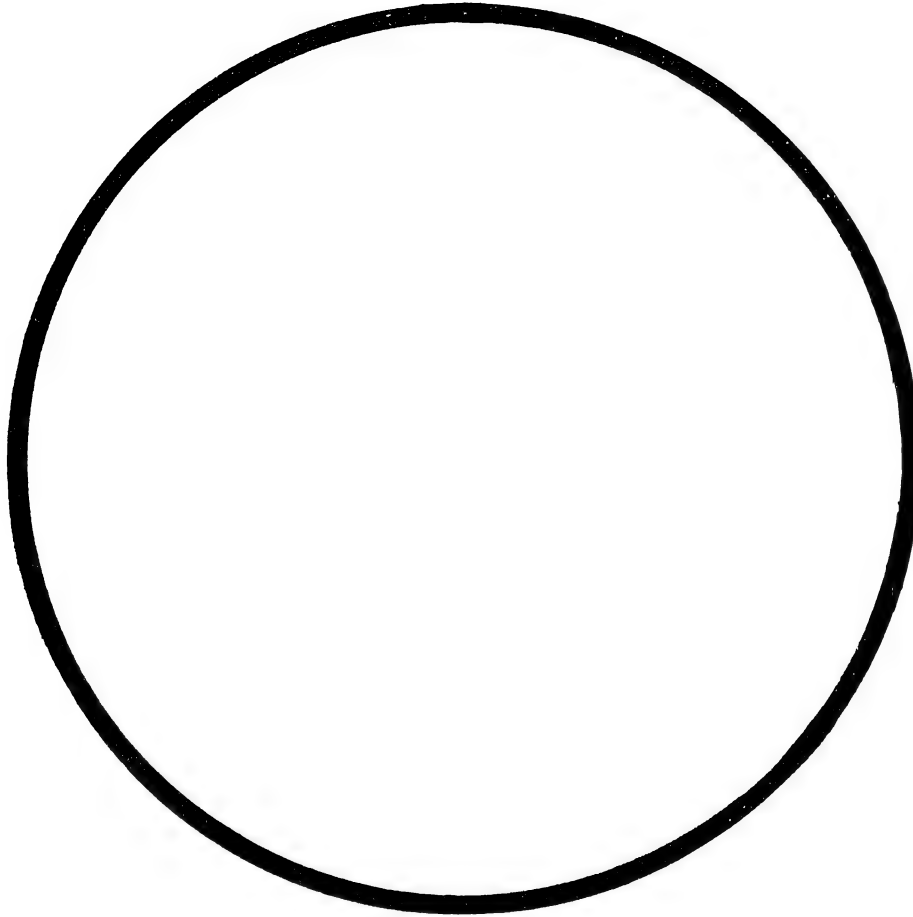


Chart 5

Ain Sof, or the Infinite light before its withdrawal from its vessel Kingdom.

to come into the holy sanctuary. Here we have proof that only in this manner are we able to appear before the King of kings and welcome His Divine Presence. For this is the demand of the King: "Children of Israel, youths in whom there is no blemish . . . and learned in wisdom and knowledge . . . such as have the ability to stand in the king's palace." (Daniel I, 4).

PART II

FOREWORD

SINCE the Supreme Being is all-goodness and His will is to bestow His ineffable bounty of light; to accomplish this end He has created souls to whom He can bestow his bounty. The Supreme Being also desired that the souls receive their bounty through merit and not charity for this brings embarrassment and shame to the soul. Therefore, He placed them in bodies and put them into the mundane world where they can toil in Torah and fulfill the precepts, and consequently merit the bestowal of His Light.

Thus in order that man earn the bestowal and not eat the "bread of shame," the Supreme Being left unfinished the channels through which light could be transmitted so that by his efforts man can adjust and complete them. For it is through Torah-study and fulfillment of the precepts that this work of arranging and uniting the channels, to permit the flow of bounty, is achieved. As a result of this service man earns the great gifts which it is the will of the Creator to bestow.

The souls are finite beings. Therefore it is impossible for them to receive His Infinite Light. Thus He had to create channels wherein His light would be reduced and gradually diminished, finally issuing in proportion to the capacity to receive on the part of these embodied souls.

In this manner the plan of the Supreme Being is fulfilled to perfection. There is contentment in the Giver, Whose desire to bestow is fulfilled, and there is joy in the recipient in earning the gift of the ineffable light, unmarred by the defect of shame which unearned bestowal incurs.

ESSENCE OF KABBALAH

THE wisdom of Kabbalah consists of three categories of ideas, one superimposing upon the other. All three are concerned with the knowledge of the motive of the Supreme Being in creating the world.

The apparent motive of the Supreme Being, blessed be He, in creating the world was to make way for the manifestation of His attributes, His mercy, His compassion, etc., as it is explained at the beginning of the "Tree of Life," by Rabbi Isaac Luria. That is, to the beings in the created world He would be revealed as compassionate, merciful and long suffering.

In order to understand this motive, one must learn the supervision from heaven which rules over creation. This involves knowledge of the entire sacred tree with all its branches, which outlines the system of the divine government. This is the knowledge of the attributes; namely, the three pillars of Mercy, Judgment and Compassion. It deals in detail with the ten Sephiroth of Emanation (Atzilut) with all its measures and Sephiroth, the order of their arrangements and the manner in which they evolve from each other, as well as the manner in which this entire tree of Emanation expands outside its boundaries, for it extends into the three lower worlds of Creation, Formation and Action.

Thus this first category of ideas concerns with the motive of the Creator in creating the world, His plan and His mode of sustaining it.

The second category of ideas deals with the Creator's intention of creating the world in order to benefit man with complete good—to render him a bestowal because of his merit, as a reward and not charity. This bestowal can only occur when man removes the obstruction between himself and the light—if he succeeds in obliterating the evil spirit which is incarnate in him. As he accomplishes this, the light shines to him as a reward for his toil and effort.

Thus the Creator arranged an entire scheme of things wherein good triumphs over evil; where evil is annihilated and the Divine Spirit is given complete sway. Then all souls receive Divine light through merit and not by charity. This is why it is necessary for the "citra achara," the evil within man, and the barbarous nations to have sway, until such time as Israel becomes purified. Then there will no longer be any obstruction and inevitably the heavenly supervision of all the divine attributes will function.

This knowledge is indispensable for anyone who desires to fulfill the Creator's intention of bringing man to earth. Ignorance of this knowledge means ignorance of the basic purpose of life.

The third category of ideas concerns the most exalted intention of all: that the Creator, blessed be He, desires to reveal His absolute unity—to manifest that He is first and He is last; that all things are effected by His will alone, and that anything which appears contrary to His goodness is decreed by Him alone. That ultimately every curse will be transformed into a blessing and every evil will be transmuted into good. This is what the prophet means by his words: "I will give thanks unto thee, O Lord, for though thou wast angry

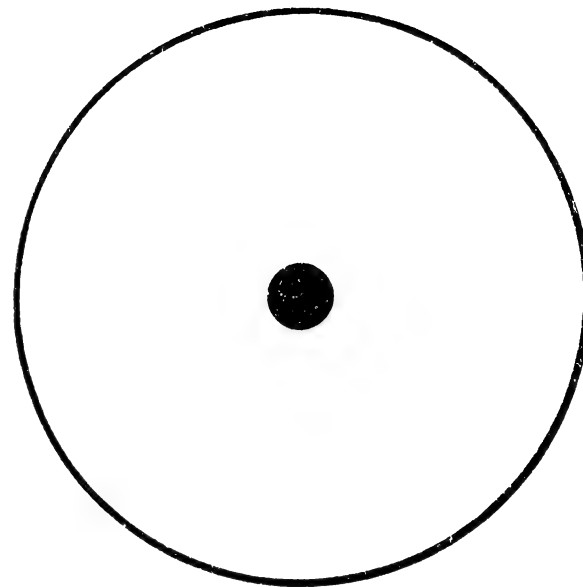


Chart 6

Contraction or withdrawal of the Infinite light from the very center of the middle point of its vessel Kingdom.

with me, thine anger is turned away and thou comfortest me." (Isaiah 12: 110).

Finally follows the more profound knowledge of the elevation of the Sephiroth to the Source, when all the emanated degrees will return to the exalted unity of the Infinite, blessed be He.

This is not so well understood in our generation, although knowledge of the unity of the Supreme Being is the main point in Israel's faith. In order to achieve this knowledge one must toil ceaselessly. He who attains it understands profoundly all that concerns this wisdom. But anyone who does not achieve at least an understanding of the first two ideas, of a certainty understands nothing.

RESTRICTION OR WITHDRAWAL OF THE INFINITE LIGHT

WE have no concept whatsoever of the Supreme Being, nor can we conceive of the Infinite Light which radiates from the Supreme Being. Just as the Supreme Being is inscrutable and indiscernible so is the Infinite Light of similar nature inscrutable and indiscernible. Since the Light is infinite we cannot depict it by any name, letter or point.

We can only speak of the light which the Infinite restricted into a pre-arranged order of vessels, or Sephiroth which He employed as tools for creation, supervision and sustenance of all the worlds.

We must be aware at the outset that there was always a vessel to receive the Infinite Light which shines forth from the Supreme Being, because since the pure nature of Light is to bestow, it is an inevitable decree of the Infinite that a vessel appear to contain that light. It is called the "will to receive," and it is the Sephira Kingdom of the Infinite.

Since the nature of the Infinite Light which streams from the Supreme Being is similar to the Source. Just as it is the nature of the Supreme Being to bestow, so is it the nature of the Infinite Light to bestow. When we speak of "shine" we mean "bestowal."

We can understand the eternal coexistence of the will to receive light, or the vessel, with the Infinite Light, since we know that the light which shone did not shine in vain. Because there was bestowal, of necessity there was also reciprocity, by divine decree,

as we learned above. Thus the Sages tell us that before creation "He was one and His Name was one" which means that the Infinite Light and the will to receive were identical and no difference whatsoever could be discerned between the light and the vessel.* This is consistent with the idea expressed by Rabbi Isaac Luria that there is no light without a vessel. Although the presence of a vessel in the Infinite Light, which is the Source of all sources, is beyond man's comprehension, yet we will attempt to elucidate, to the limit of our knowledge, the truth of this lofty concept.

It is possible to err and think that the Infinite Light, which is named "He" is not entirely united with the Infinite which is named "His Name," which refers to the will to receive. Truly speaking, the Supreme Light which is extended from His Substance, named "He," has the nature of imparting only, lacking any phase of receiving. But the Endless World, which bears the appellation of "His Name" contains the will to receive, and due to this, its phase must be differentiated from the Infinite Light—and we know that diversity of phase means severance.

In the face of this dilemma we hear the explicit and emphatic utterance of Rabbi Eliezer the Great that "He" and "His Name," are in absolute pure unity; that no differences whatsoever separates them.

Although there must necessarily be injected a semblance of diversity of phase between the "He" and "His Name," as we are taught above, nevertheless this diversity is utterly indiscernible there. We may not

* "His Name," in Hebrew "shmoh" has the numerical value of 346 which is equal to "will" or "rotzon." Thus "His Name" indicates the "will to receive" which is the vessel.

have any idea of such a phenomenon, yet it is precisely so, beyond the shadow of a doubt.

Concerning this matter, the Zohar states that no human brain or intelligence can grasp anything at all of the Infinite Light or its vessel, as it is beyond human discernment.

The following example will illustrate the existence of the two different phases in the Infinite, namely "He" and "His Name," which nevertheless, because of being in such an exalted realm, are absolutely united into "One."

Take water, as an analogy to the Abundance of Light, and a glass, which is the utensil for that water, analogous to the will to receive. The glass, being as colorless as the water, cannot be distinguished by the eye as separate or different from its contents, although it can be so perceived when touched.

However, the absolute similarity or unity of the two phases may be demonstrated even in a tangible matter. Let us take a quantity of water and freeze it into ice; we can then mold a perfect glass out of that ice and pour water into it. Here, even in our tangible, material world, we would have the substance contained, that is, the water, of precisely the same substance as its container, the glass.

It is not difficult to deduce from the above illustration the wondrous works of the Creator, that in the Endless are both the Light and Its Will, in absolute likeness and pure unity.

Before creation the light entirely filled the Kingdom of the Infinite. By its will it held the light, for it is a spiritual law that because of its desire for light the light is drawn and abides in a vessel. In order to bring about a finite creation, Kingdom was obliged to

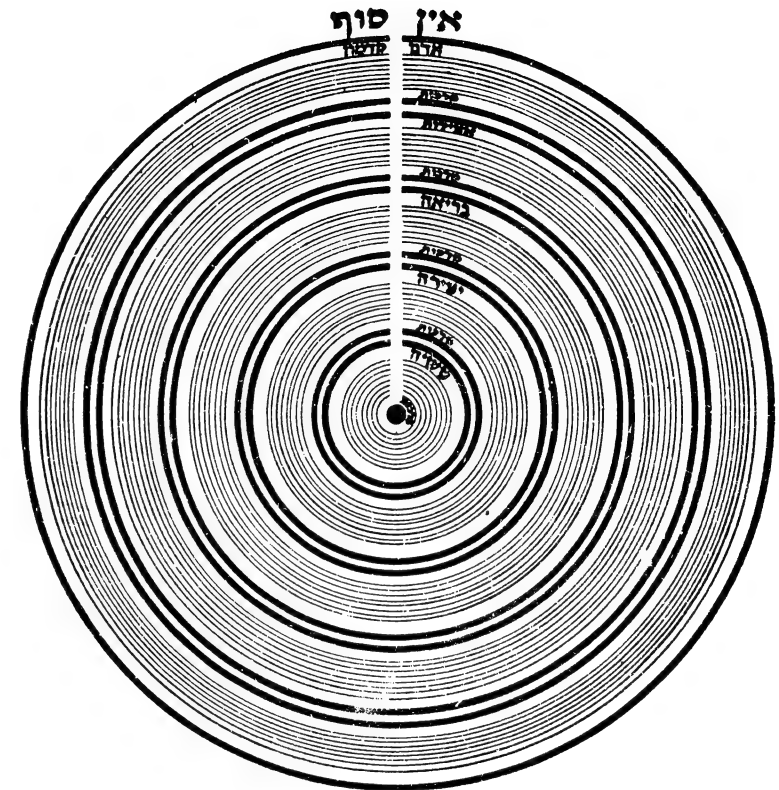


Chart 7

This chart designates that myriads of encircling Sephiroth, like layers of an onion, were gradually revealed in the vacuum, the principle point, Kingdom of the Infinite. The line of light which is issued from the Infinite is breaking through the roofs of all the circles. In general, they are subdivided into five worlds. These are:

- 1) The world of Adam Kadmon, Crown, from which man's soul derives its top degree of "Yechida."
- 2) World of Emanation, Wisdom. Man receives from it his spiritual essence of "Chayah."
- 3) World of Creation, Intelligence from which he gets his "Neshama."

4) World of Formation, Beauty from which "Ruach" is issued to man.

5) World of Action—our world, is the very middle point of the vacuum of Kingdom of the Infinite, Malchut. From this world "Nefesh" is extended to man.

Since Kingdom of the Infinite is the origin to all the worlds, therefore all the circles are connoted by the name of Kingdom, although, the upper circle in relation to its subsequent degrees is called Keter or Crown. Nevertheless, in relation to its origin it is but Kingdom, for Kingdom's last Sephira becomes the Crown to the first world, Adam Kadmon. In other words, the last degree of Kingdom of the Infinite is Kingdom, but in relation to Adam Kadmon it is Crown. The point in the centre is the last Sephira, Kingdom of the world of Action. It is the principal point of the six days, the Sabbath. It is also the heart of man. This is the meaning that every Israelite has a spark of God. It is the spark that he is demanded to sanctify, for its origin stems from the very source of all the sources, the Infinite world. We say it in our Sabbath prayer: "Come let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained, last in production, first in thought."

relinquish the great abundance of light, for where the Infinite Light was there could be no finite manifestations. Thus she restrained her will to receive, thereby causing the entire light to depart for the purpose of leaving room for a finite creation.

Kingdom became, figuratively, a vacant circle within the Infinite Light, which then surrounded the circle evenly, also in the form of a circle. Thereafter only a line of light was extended from the Infinite Light and broke through the vacant circle, forming a series of circles which are all the myriad degrees for the entire creation, including the last degrees for our world. The first set of degrees which is the vehicle for the heavenly light contains the Holy Name, Hayaya, which is the same numerically as "Adam" or "man"

thus it forms the prototype of man and is called "Adam Kadmon," or "archetypal man" (world of archetypes). It was constituted of ten circles which are the ten outer Sephiroth and the line of light which formed ten inner Sephiroth (the inner being the soul, the outer the vessel for the soul) and was the first reservoir or source from which lower emanations would receive bounty. Since the end of the process was to be the creation of man, the light which comprised Adam Kadmon was still too powerful for creation. In relation to the subsequent worlds it was infinite. Thus it was necessary to emanate lower degrees to veil the light of Adam Kadmon still further.

This is a brief description of the Adam Kadmon, which is the first pattern for all the subsequent creations including man, the last image of all the degrees. The line of light upon entering the restricted area of the vacuum, so to speak, formed ten circles and ten verticle Sephiroth simultaneously. They are called Adam Kadmon. There are ten circular degrees, the outer Sephiroth, and ten vertical degrees, the line of light which forms the inner Sephiroth, piercing through the circles. The portion of light, which was circumscribed in this Adam Kadmon for the purpose of being channeled and reduced, broke through four apertures which are the origin of the four senses of seeing, hearing, smell and speech. They correspond with the four letters of the Holy Name Havaya (spelled out) and are the origin for the ten Sephiroth of Emanation (Atzilut) which comprises four phases. Thus seeing is the "Yod"; it is the Sephira Wisdom of the world of Emanation; hearing is the first "Hay"; it is the Sephira Intelligence of the world of Emanation; smell is the

"Vav"; it is Beauty of Emanation and includes the six Sephiroth of Mercy, Judicial Power, Beauty, Triumph, Splendor and Foundation; speech is the final "Hay"; it is Kingdom of the world of Emanation. Each letter comprises all the letters. In other words, each has ten Sephiroth. The first Sephira, Crown, is designated by the upper point of the "Yod."

The next degree of light or set of vessels to be manifested following Adam Kadmon was the world of Emanation, also comprising ten Sephiroth. It enveloped the world of Adam Kadmon. Since this world was also still too radiant, a lower degree of ten Sephiroth had to be created. This was called the world of Creation, which further veiled the light, being a garment to the world of Emanation. This light was still too powerful, necessitating the formation of another world. This is the world of Formation, comprising ten Sephiroth and garmenting the world of Creation. The final set of vessels, the world of Action, clothed the light of Formation to the degree where it became possible for man to receive the light.

Each of these worlds encloses the others like layers of an onion. Thus the Archetypal Man garments the line of light which is issued from the Infinite; the world of Emanation garments the Archetypal Man; the world of Creation garments Emanation; Formation garments Creation; and the world of Action garments Formation.

Thus the world of Emanation is the root to the world of Creation, its branch. The world of Creation in turn is the root to the world of Formation, its branch, and so on. The root is enclothed by its branch and this covering conceals it from the next lower phase. The purpose of the garment is to diminish the

light. Thus the branch is inferior to the root. The root which is garmented in its branch is the soul thereto, animating it and setting it in motion. Only a portion of the entire root is garmented in the branch, while that part which is not encased hovers over it, also strengthening it and setting it in motion from above, just as does the part which is encased. Actually it is only the very last part of the root which is encased, that which is of a similar nature to the branch. It is the outer tenth degree of the upper root which is Kingdom. Since every degree or Sephira comprises all the ten degrees you can judge the number of degrees which occur between the root and the branch.

The order of the encasement is as follows: after the upper part or root issues its lower external part; that is, its vessel into the branch, then it enters it with its inner essence, the light which is called "brain."

For instance, in the process of a soul being encased, it first breaks through with its last degree, its vessel, creating the outer apertures for the senses of seeing, hearing, smelling and speaking. It passes through these apertures but is not actually united with the body. Then the stage of encasement of the soul in the body takes place. It is united in the garment in all its parts, not as in the case of the apertures, but as an inner expansion. As mentioned, the soul unites with all the parts of the body and becomes one with it.

The Holy Name (Havaya) "Yod, Hay, Vav, Hay" is symbolic also of the various worlds. The upper point of the Yod stands for Adam Kadmon or the Crown; the body of the Yod is the world of Emanation; Hay is for Creation; the Vav stands for Formation; the final Hay for Action.

The ten Sephiroth contained within each of the worlds are as follows: Crown, Wisdom, Intelligence, Mercy, Judicial Power, Beauty, Triumph, Splendor,



Chart 8

In the Midrash of Rabbi Eliezer it is said: "Before creation, there was only "He" and "His Name" in perfect Unity. "He" is the Infinite light, "His Name" is the receptacle which held the Infinite light. After the withdrawal of the Infinite light from Kingdom, four Sephiroth: Wisdom, Intelligence, Beauty and Kingdom, in the form of circles, appeared in the vessel Kingdom of the Infinite light. The fourth Sephira of Kingdom, which is connoted "Shmo" or "His Name," was truly affected by the vacuum. It is called the absolute middle point of Kingdom. It is the Kingdom of the Infinite Light. This middle point will regain its original light after man draws light to his personal vacuum first. Since it spells final perfection to all creation, we therefore terminate our daily prayers with the words: "On that day shall the Lord be, One, and His Name be One."

Foundation, Kingdom. These also, like the five worlds of Adam Kadmon, Emanation, Creation, Formation and Action, are represented by the Holy Name, as has already been outlined of the Sephiroth of Emanation. Thus the point of the Yod is Crown; Yod is Wisdom; Hay is Intelligence; the Vav represents Beauty (together with all the Sephiroth from Mercy to Foundation); and the final Hay represents Kingdom. The reason why Beauty is grouped with the other five Sephiroth is because the ten Sephiroth are subdivided into origin and branch. The first three Sephiroth are the origin; the following six Sephiroth, with Beauty in the center, as the body, are the branch.

Each of the ten Sephiroth bears also the name "world." Thus: the Sephiroth of Adam Kadman is called the world of Crown, because it has the light of crown, and by the same token all the other four subsequent worlds. Thus, the world of Emanation is Wisdom; the world of Creation is Intelligence; the world of Formation is Beauty (which includes Mercy, Judicial Power, Triumph, Splendor and Foundation); the world of Action is Kingdom.

The last Sephira of each world, which is Kingdom, is the transmitting agent of light for the purpose of creating, and bestowing to the next world. Thus Kingdom of Adam Kadmon emanates the world of Emanation into which it shines, thereby sustaining it. The same procedure takes place with Kingdom of Emanation, which shines into and sustains the world of Creation. This is repeated by Kingdom of Creation, which shines into and sustains the world of Formation. Kingdom of Formation in turn shines into and sustains the world of Action. Kingdom of Action is

void of light—it is obscure. It was left for man to emend it by drawing the light into it, for this Kingdom will remain obscure until man by his service causes the light to fill it, thus restoring it to its original glory.

VESSEL FOR LIGHT

A PERFECT vessel for receiving light is considered to be that in which the desire is to receive for the purpose of bestowing. Thus, for example, in the world of Emanation, Kingdom is the will to receive. It is the vessel enabling it to receive the light, in order to bestow it to the next world below. Thus Kingdom is a perfect vessel. She receives for the purpose of bestowing. The same is true in the world of Creation. It has its vessel, Kingdom, which receives the light with a view of bestowing it to the world of Formation. Kingdom of the world of Formation is equally a perfect vessel, desiring to receive in order to bestow to the world below it, the world of Action. But Kingdom of the world of Action is man's will to receive, since he is a mixture of matter with spirit. From birth the crude nature of matter, which is to receive without bestowing, dominates man and he differs from the vessels above described. Thus this Kingdom of the world of Action is left obscure and no light can enter it.

Until man, by virtue of Torah and precepts, purifies his will so that it takes on the nature of receiving in order to bestow delight to his Maker, Kingdom will remain obscure and void of light. Only when man's will becomes the perfect vessel will the Kingdom of God manifest itself in the world and the world will come to perfection. This great achievement will be reached through the study of Torah for its own sake, and drawing heavenly light by virtue of which his will

is purified and transformed from reciprocity to bestowal. Though he is still a recipient, his will is one of bestowal.

Why is the law that the perfect vessel for light must have the desire to bestow, in addition to receiving? The sages tell us that we must emulate our Maker, as they express it: "Just as He is compassionate, so must you be compassionate; as He is merciful so must you be merciful." The reason is that in order for us to receive light from Him, our will must resemble that trait of bestowal which is inherent in the light. Since the Creator is divine and we are human, there is no trait except this one by which we may emulate Him. Just as His nature is one of bestowal, so must we make ours one of bestowal. In this way there is kinship between the light and man, who is the vessel, and it is the only condition under which the light will ever enter the vessel. If this similarity is lacking, when the light approaches the vessel there is a clash and the light is repelled.

It must be borne in mind that bestowal lies in the intention of receiving for the purpose of imparting. For instance, a man may enjoy a hearty meal, with the pure motive of gaining strength in order to be able to serve God. Thus his reciprocity is considered as bestowal because his motive is to bring delight to his Maker. We learn this principle from the Talmud (Kiddushin, p. 7). The law is that a woman is wedded by virtue of receiving something of value from the groom. The Talmud stipulates a case where the procedure is reversed and yet the effect is the same. A woman presents the man with a gift. Since he is a person of high rank she derives honor, which gives her joy at his receiving her gift, and this equally effects

a lawful union. On his part, although he receives instead of giving as the law dictates, actually he is bestowing, since he receives with the intention of rendering honor to the giver, the bride. Thus reciprocity with the motive of bestowing is pure bestowal.

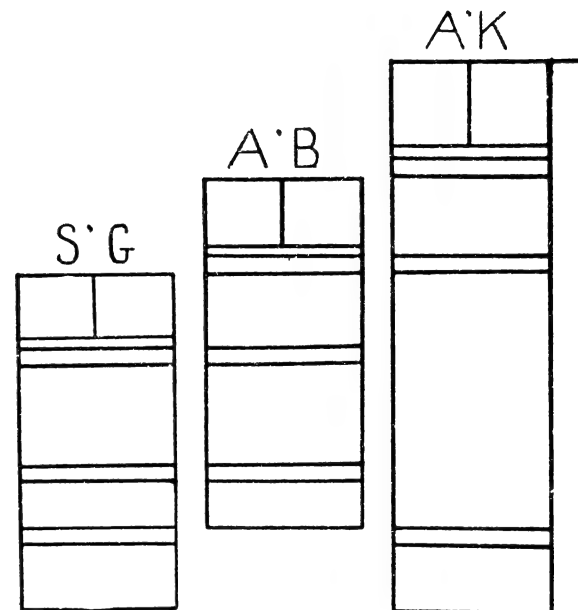


Chart 9

The first three partzufim of the world of Adam Kadmon are: Adam Kadmon or Crown is first, next is Wisdom or Atzilut of Adam Kadmon. It has the name A"B or "72" which shines in it. This entire second phase enclothes the body of Crown, starting from the mouth down to the navel of Adam Kadmon, it is the point which is above the four last Sephiroth of the body of A.K. Third in line is Intelligence or Briah of Adam Kadmon. It is called S"G or "63". This third phase in turn robes the body of the second phase, that of A"B, beginning also from the mouth of A"B, but this phase extends below Wisdom and descends as far as the end of the feet of Adam Kadmon, down to the point where our mundane world is located.

At the moment when Rabbi Hakadosh was dying he lifted up his ten fingers and said: "Sovereign of the universe, it is known and revealed to Thee that with my ten fingers I have labored unceasingly in the Torah and did not enjoy the worldly profit so much as my little finger." (Kethuboth, p. 104). The Talmud presents this story to show that although he was the richest man in his time, and partook of material things, being human, because his reciprocity was with the purpose of bestowing, his will was perfect and pure. This prompted him to speak as he did because such reciprocity as his was actually bestowal.

UNITY OF THE SEPHIROTH WITH THE INFINITE

TURNING now to the world of Emanation, Atzilut, which is the origin of all the worlds, and the transmitter of bounty to the nether beings, it must be borne in mind that its ten Sephiroth are united with the Ein Soph, the Infinite Light, and represent different aspects of one and the same being. The Zohar depicts this unity by a flame arising from a burning coal. Although there is a twofold light, a bright white one and a black or blue one, the white is above and ascends in a direct light, whilst the blue is below and appears as the seat of the former. Both are so closely connected that they constitute but one flame. The seat however formed by the dark light, is connected with the burning matter which is under it again. The white light never changes its color. It remains white always; but the lower light is seen to have various shades, and it takes two directions—above it is connected with the white light, and below with the burning matter. This is constantly consuming itself, and perpetually ascends to the upper light, and thus everything merges into a single unit.

The Zohar describes the Infinite Light in the analogy of a very expansive sea, for the waters of the sea are themselves without limit or form. It is only when they spread themselves upon the earth that they assume a form. Following is the order of the development of the Sephiroth: the source of the sea's water and the water stream that comes therefrom are two Sephiroth,

Crown and Wisdom; a great reservoir is then formed just as if a huge hollow had been dug, and this is called a sea. It is the Sephira Intelligence, the third. This reservoir is an unfathomable deep which issues seven streams, the seven channels or Sephiroth: Mercy, Judicial Power, Beauty, Triumph, Splendor, Foundation, and Kingdom. The source, the water stream, the sea and the seven streams make up the ten.

It is in this way that the Infinite, blessed be He, gave rise to the ten Sephiroth. The Crown is the source for all the Sephiroth. From it streams forth an infinite light, because it is next to the Infinite. Crown is as inscrutable as the Infinite Himself. It is written in Ecclesiastes that one must not seek to comprehend this inscrutable Infinite which is beyond the grasp of human intellect.

As we have already learned, the Sephiroth are ten in number, and they are also classified as five phases. At the outset each was created with immense power so that the human species could not bear to receive bounty from them. The extension lacked sufficient gradation. Therefore they extended once more as an evolvment—not particular extensions from each individual Sephira, but an extension from all ten into another ten. Similarly, from the five phases a second set of five phases evolved. Although in appearance they are like the first, actually the power is decreased and the bounty is lessened. The first original world is compared to the original seal, the matrix, while the next world to it, is but the print of that seal, its replica.

Each unit of ten Sephiroth, of which all ten are equal in power, is named a world. Thus we find that the first ten Sephiroth is that world which is designated "Adam Kadmon," and it is absolutely concealed

because of its tenuity. The second evolvment of ten Sephiroth is called "Atzilut," or "Emanation." The entire being of the Sephiroth of Emanation, from the beginning of their extension to the end, is also one tenuous, concealed divine unit, not separated from the Supreme Being. However, in this world it is possible to perceive only the effects of the triple pillared supervision that comprises the seven lower Sephiroth from Mercy to Kingdom, and it is considered as the more revealed source for the lower creations.

From there on the lights become very much reduced and begin to issue branches. According to the diminution of their light the branches become less radiant and their degree is lessened until finally the nether world is reached.

The distance in degree between one world and the next is stipulated according to the wise decree of the Maker, **Who** arranged this order for the sake of manifesting the creation.

The Sephiroth are spiritual beings—inscrutable as the Infinite, blessed be He, is inscrutable. They are an extension of a portion of His light extended for the purpose of manifesting creation, governing creation, and imparting His goodness to all created being.

The word "supervision" or "Providence" connotes the creation, the government and sustenance of all created being. All the powers that issue branches (offspring) turn again to bestow life, in order to maintain the existence of the branches. This bounty is given to the powers from the Infinite **Who** is the Source of all things, and they are but channels for the outflow. It is the line of light which is drawn to the branch in accordance with the prearranged order of sources.

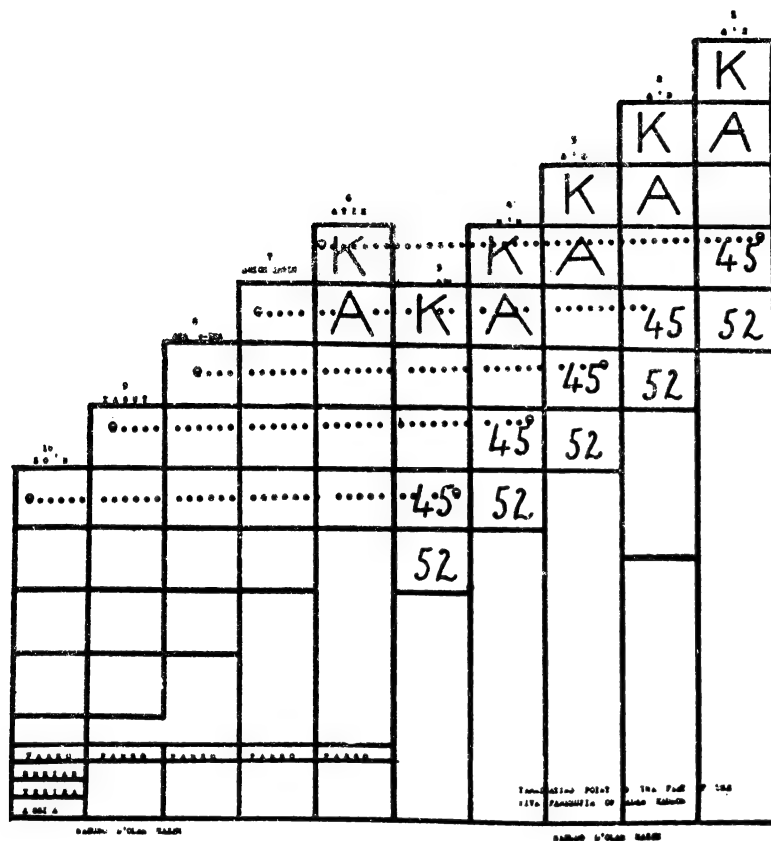


Chart 10

To the right of this diagram, there are the fixed positions of the five partzufim (phases) of Adam Kadmon. Only the body, not the head of the upper partzuf is robed by the next phase below it. In the same manner are all the consecutive partzufim arranged, from the first to the last. Even the soul of man takes on the same form when garmenting the higher spirit by the lower one. Following the five Partzufim of A. K. are the five Partzufim (phases) of the world of Atzilut, they also encloth each other and they in turn encloth the world of Adam Kadmon. The dotted line drawn from each head of the five partzufim of Atzilut to the opposite partzuf in Adam Kadmon shows the measure of height from which they obtain

nourishment. The head of the first phase, Attik of Atzilut, stands opposite the inner Tiferet of Adam Kadmon from where it derives its light. The five partzufim of the world of Atzilut do not extend to the very end of the three nether worlds as the Adam Kadmon does. They reach only to the "Parso" or barrier fixed by our Maker, the double line where the nether worlds of "B"Y"A" begin. Thus, the terminating point of the five phases of Atzilut is above the last four Sephiroth of all the phases of Adam Kadmon, below which Atzilut never descends. The superior phase in tenuity is the nearest to its source. This can be further clarified: the double line below the five partzufim (phases) of Atzilut is the barrier or target of Atzilut. It is the point where the clash union of the returning lights of man (m'n) unite with the descending light (m'd) from above. The three worlds below this point are called: Briah, Creation; Yetzira, Formation and Assiah, our mundane world, which terminate even with that of the feet of the source of all sources, Adam Kadmon. These three worlds which are below Atzilut have an admixture of evil spirit in them. The coarsest of the evil spirit is in our mundane world. At the time of their purification, they will be raised and will unite with the world of Atzilut. Then they will be joined eternally with the pure godliness of Atzilut. All the barriers which obstruct the heavenly light will be removed, thus causing the influx of the greatest of all lights, the feet of Adam Kadmon. In other words: the three worlds which are below the "Parso" or the target of Atzilut will be raised above the double line, the barrier of Atzilut. The vacuum left below the target, because of the ascent of the nether worlds, will be replenished with the inrush of the new most powerful light of Adam Kadmon, "archetype" of all spiritual realms and souls. This is the light of the Messiah. Such an outburst of heavenly light will also spell the miraculous redemption of all the worlds and Mankind. This is what the prophet meant when he said: "And his feet will stand on that day upon the Mount of Olives. . . ." Meaning the feet of Adam Kadmon will illuminate Israel first. It is the disclosure of the light of Crown hidden in its feet, the very Source of all Sources, Crown, the world of Adam Kadmon. Zechariah (14: 4). In the wake of such a dazzling light, also the fulfillment of the words of Isaiah will follow, namely, that death will be erased from the face of the earth. "He will destroy death to eternity. . . ." (25: 8).

Each Partzuf consists of head and body. It has five inner phases. The head of a Partzuf is called Keter or Crown. The body of a Partzuf is subdivided into four phases. Thus: below the head or mouth of Adam Kadmon is A"B or Chochma, 72. Next in line comes Bina or S"G, 63. The last phases are called Tiferet and Kingdom or Z"O and Nukva (the Feminine polarity). Tiferet has the name M"A, 45. Kingdom, the last phase of the body, has the name B"N, 52. From the four inner phases of the body of every Partzuf are issued four outer phases, which in turn encloth the inner body, their parent. Thus, Chochma or A"B of the inner Adam Kadmon issues its outer Partzuf of Chochma or A"B, which has also a head and a body similar to that of the inner Adam Kadmon. The chart shows how the four outer Partzufim of Adam Kadmon encloth only the body of the inner Partzuf, Adam Kadmon, who brought its four outer Partzufim to birth as the chart indicates. Thus, from the above we learn that each and every Partzuf consists of five Partzufim, one inner and four outer ones. You may now grasp the order of the infinite progression of all the inner and outer Partzufim of Adam Kadmon, Atzilut and all the nether worlds of Briah, Yetzira and Assiah.

At the time of exile, Z"O (initial letters of Zeir Onpin, small phase, microcosm) and Nukva (the Feminine polarity) of Atzilut have the light of Ruach and Nefesh only. In order to redeem mankind and all the nether worlds: Briah, Yetzira and Assiah from all the Klippoth or shells completely; Z"N (the initial letters of Z"O and Nukva) or Tiferet and Malchut of Atzilut, (first construction to supervise and govern all the nether worlds), must rise three degrees to obtain their full capacity of light, through which Briah, Yetzira and Assiah may be raised from below the Parso or barrier into Atzilut. Thus, when Z"O obtains Neshama, then, both Beauty and Kingdom ascend one stage and take the place of the next higher Partzuf or phase that of I"S"uT," (the initial letters of Israel Sova and Tvuna or "Israel the Ancient and Intelligence" of Atzilut). Z"N stand then on a par with S"G or Bina of B"N of Adam Kadmon. Briah in turn, which is the first of the nether worlds immediately below the "Parso," is then raised to Atzilut, Yetzira and Assiah in their turn are also raised, Yetzira takes the place of Briah and Assiah takes the place of Yetzira, both are still below the Parso

of Atzilut. In that event the place of Assiah only remains empty. When Z"O and Nukva rise to obtain "Chaya," they then reach the stage of Aba and Ima or they encloth Wisdom and Intelligence, Chochma and Bina of Atzilut and stand parallel to A"B of B"N of Adam Kadmon. Now the world of Yetzira is raised to Atzilut, it rises above the barrier and takes the place of Briah which is already in Atzilut because of Z"N's previous ascent. Briah must now rise one stage higher in Atzilut to make room for Yetzira which is now in Atzilut. With the ascent of Yetzira to Atzilut, Assiah rises to the place of Briah and is thus still below the barrier of Atzilut. Now the place of Yetzira below the Parso is vacated. When Z"N rise to obtain their last and top degree of Yechida, they encloth Arich Anpin (Macrocosm) or Crown, the Endless of Atzilut. They now reach to the head of B"N of Adam Kadmon. Finally, Assiah moves in to Atzilut and it takes the place of Yetzira in Atzilut. Briah is now obliged to rise once more to make room for the second ascent of Yetzira, to enable Assiah to take the place of Yetzira in Atzilut. At this time the entire space of the nether worlds of B"Y"A", which is below the barrier, is vacant and void of all light. This is a brief survey of the elevation of Z"N and all the Partzufim of Atzilut as well as the complete ascent of all the nether worlds into Atzilut, the world of pure godliness only. This spells the final round of our exile and world's redemption and eternal freedom.

This bestowal maintains the branch and all that the branch in turn comprises.

However the bounty also must be drawn through gradually evolving degrees, that is, from power to power in the same manner as the creation was effected, for it must fit the power of reciprocity, of those to whom it is bestowed.

The entire scheme of vessels, which is source to all the manifested worlds, consists of the ten Sephiroth of the world of Emanation. They are subdivided into five phases: Crown, Wisdom, Intelligence, Beauty and Kingdom. Actually the last two phases, also called

Microprosopan and its feminine counterpart, are the source and ruler of all the nether beings. The preceding phases, from Crown to Intelligence, are graduated powers which issue from the very first, very powerful potency, that is, from Kingdom of Adam Kadmon, Primordial man and extend to these last two phases—Beauty and Kingdom by which the world is governed and supervised. They constitute the three pillars: Mercy, Judgment and Compassion.

The Sephiroth are not separated from the Creator and their arrangement is for the purpose of mingling the three pillars of Mercy, Judgment and Compassion. The ten Sephiroth constitute three triads, a triad being two opposites like Mercy and Judgment, with the uniting principle of Compassion, which is the Sephira Beauty, as the middle principle effecting the merging of the two opposites.

The nature of Mercy is to bestow abundantly. Judgment has the nature of limiting or restraining. Compassion is that pillar which compromises between the two. All the lights which are bestowed are a combination of these three. One light is named Mercy, because though it comprises all three, the dominant measure is Mercy; another light is named Judgment because its dominant light of the three is Judgment, and the other is named Compassion because the ruling light of its three component lights is Compassion.

The seven lower Sephiroth is an immanent emanation from the upper three, which reveals and makes visible the boundless and the Concealed of the concealed, and it reveals the Light in less splendor than the upper three because it is further removed from the primordial source of Light.

Thus the Creator governs the world through the Sephiroth and He pours out His light upon all His creatures through them, for that is the means by which He becomes known to creation. We understand of His nature only that which the attributes express: thus only what is revealed through the supervision.

THE SOUL AND THE 613 PRECEPTS

BEAR in mind that the soul is actually a part of God. It originates in the world of Emanation which is all Godliness and which comprises ten Sephiroth, being the origin of all the worlds and the souls. From this world of Emanation, or Atzilut, extend 613 channels or branches for the purpose of sustaining, supervising and bestowing to man. It is a general rule that the parts of a whole and the whole are similar, and thus applies to the soul as part of God. As it is expressed in Proverbs (20: 27): "The soul of a man is the lamp of the Lord." But whilst the Godly Essence is infinite and boundless the soul is but a circumscribed light.

The supervision of the Creator through the 613 channels is divided into 248 positive and 365 prohibitive precepts corresponding to the form of man, in whose soul is an equal number of limbs and veins.* The body, being the garment of the soul manifests the form of the soul and is also made up of 248 organs or limbs, and 365 veins. The task of the 613 channels which are in the world of Emanation is to supervise man for purposes of rewarding or punishing.

The Scriptures state that "upon the likeness of the throne was the likeness as the appearance of a man above upon it." (Ezekiel 1, 26). The "throne" is the world of Creation, and upon it is the world of Emanation, wherein is a Holy Name Havaya which, spelled

* The purpose of this division into so many channels is to minimize the light to suit the recipient's capacity.

out, contains Alephs whose numerical value is 45, the same as that of Adam, or man. Thus Emanation is called the "heavenly man." Because the soul is an offspring of this heavenly man, it is also called "Adam" or "man" and the body in which the soul abides is called, not "man" but the "flesh of man." Thus the real man is the soul which abides in the body and not the body.

By our fulfillment of the 248 positive precepts, we open the corresponding channels in the world of Emanation, which is the source of Mercy, to bestow to us. The 365 prohibitive precepts stem from the source of Judgment (rigid Judgment in the source of His Supervision) from which punishment is drawn for failure to abide by these precepts. The two sets together comprise 613 precepts corresponding to the 613 component parts in the soul.

Although we speak of 613 channels from the world of Emanation, we must bear in mind that it is but one unified light. Even the soul which apprehends a diversity of ideas, does so by means of one simple intelligence. So much more may we understand the unity which prevails in the world of Emanation where the one collective capacity of supervision consists of 613 channels and operates by means of the three different pillars of Mercy, Judgment and Compassion.

The reason it is necessary for the supervision to be a threefold one is because of the respective natures of the three pillars, as follows: Mercy has the nature of limitless bestowal; Judgment is unlimited restraint; Compassion is the balance between the two. Thus if a man by virtue of a good deed deserves Mercy, then Mercy would bestow limitlessly—but since there is no man so righteous as to deserve this, Judgment would

enter in and in keeping with its function would totally restrain Mercy. Thus the middle pillar, Compassion (the Sephira Beauty) acts as the mediator, modifying the full restraint which it is the nature of Judgment to exercise, at the same time preventing the unlimited extension of Mercy, and effecting the extension of only that measure of Mercy which is necessary. Since there is no righteous man who has not ever committed some sin, and no wicked man who has not at some time done the will of God, the pillar of Compassion must ever operate, for Compassion is capable of compensating a person through its supervision for his deeds, both good and bad. This is impossible with the single measure of Judgment. If Judgment alone were meted out, that is, if the supervision of pure Judgement were exercised, a person would be completely annihilated, and the operation of Mercy would thus be blocked. Likewise, if only Mercy were extended to him, he could not be properly judged, and would receive more than his due. This would not accord with true supervision.*

If the question will arise as to how we can ascribe a limitation to His supervision of the specific number 613, when He is infinite, the answer is that He adjusted His supervision to man's finite capacity. Thus when man fulfills the precepts the Creator is able to reward him in accordance with his finite capacity; likewise when he transgresses the precepts, it is possible to punish him in accordance with his capacity.

When the soul on earth performs a precept she is fulfilling the will of the Creator, thus making a channel for herself through which the Light of Mercy from the source is drawn to her. In Hebrew "will" is

* As the Psalmist states: "Justice and judgment are the habitation of thy throne." (Psalm 89: 15).

"rotzon," the letters of which are the same as those of the word for "channel," that is, "tzinor." This is proof that by fulfilling the Creator's will a channel is formed which extends from the performer of the precept to the source. Only a portion of light is transmitted immediately, the bulk remaining in the source of this soul, to form a light habiliment which will garment it when it departs from earth. All through life the soul, by means of Torah and precepts, is accumulating these light-habiliments so that when she goes to bask in the glory of the Creator she may be clad in them and thus be able to stand the light. Then she is blessed with an abundance of wisdom and knowledge and perception of the Creator.

Conversely, where there was failure to perform the precepts, providence prepared a rod of Judgment and when the soul arrives from earth it receives this punishment, which consists of being deprived of intelligence and knowledge and awareness of the Creator, to the point of absolute separation.

From the foregoing, the expression of the sages becomes self-evident: "The reward of a precept is a precept." In other words, when a person performs a precept, he draws to himself the particular supervision which his performance merits from the precept above which is the source of the precept performed and thus he is properly rewarded with Mercy. In this way, while he is performing the precept, the reward is already his for he perceives the light immediately from that particular power of supervision which hovers over him. It is administered by the angel called into being by his deed, who clothes him in light. The effect is similar to that of the sun in the sky, whose bright light illumines the earth, the power of its light clothing

the earth as with a garment. The power of supervision experienced by the performer of the precept is called "Angel," and it serves at all times as his defense or advocate. Where the case is reversed, the pillar of Judgment is caused to hover over man and watch his deeds.

From the preceding we may understand the expression of the sages that when Israel does the will of the Creator, power accrues above. For by his acts he causes Mercy to be unveiled in the source and thus enables the supervision to execute Mercy to all men.

As we have already stated, the whole heavenly supervision is one light. There is no plurality in it. The number of 613 precepts individually distinguishable exists only with reference to finite man, but in the source they are all a single light. Speech is divided into manifold distinctions—words—yet they all issue from a single intelligence, which is absolute unity, and the subdivisions exist only in the later extension from the mouth; that is, in speech, but not in the intelligence which is in the brain. Yet even in our intelligence to a certain extent we find subdivisions. That is, when we think of a particular thing, the thought is distinct from the previous object of thought, due to our power of imagination which separates our thoughts. Thus one thought is distinct and separate from another. But it is not so with the Creator, for His is an immutable Intelligence, without any imaginations, therefore with Him all particulars are in absolute unity. The Scriptures express this in the words: "My thoughts are not your thoughts, neither are your ways my ways, saith, the Lord." (Isaiah 55: 8).

We see then that although with us thought is sub-

divided into many details, with the Creator all Thought is one and all supervision is one. Thus in our thought and nature the supervision is subdivided into 613.

THE HEAVENLY SUPERVISION

A MORE detailed analysis of the heavenly supervision reveals the fact that it is subdivided into five distinct phases, as follows:

1. Source, or World of Archetypal Man (Adam Kadmon).
2. Root, or World of Emanation (Atzilut).
3. Tree, or World of Creation (Briah).
4. Branch, or World of Formation (Yetzirah).
5. Fruit, or World of Action (Assiah).

Each preceding phase of supervision is the root or source of the phases that follow it. Thus for instance the branch is the source for the fruit, that is, the world of Formation is source to the world of Action; the tree is source to the branches and fruit, thus Creation is the source for both Formation and Action; the root of the tree is source to the tree, branches and fruit, thus Emanation is source to Creation, Formation and Action; and the source which nourishes the root of the tree is origin for root, tree, branch and fruit, thus Archetypal Man is the origin to Emanation, Creation, Formation and Action.

When we speak of supervision by the source or origin we mean the highest bestowal of all-goodness to that which is closest to it—its branch or offspring. The world of Emanation is a source which supervises, or bestows to all the worlds: Creation, Formation and Action. While to Creation, its immediate offspring, its supervision is an abundance of light, to the next branch,

Formation, its supervision or bestowal is lessened, and to the last branch, the world of Action, to which it also bestows, its supervision is still more circumscribed, that is, the light is further reduced. The world of Creation as the source to the world of Formation (its immediate offspring), supervises or bestows to Formation in abundance, as compared with its lesser bestowal to the world of Action, its offspring second removed in the scale of evolvement.

Since the Creator is of absolute unity, how is it that the supervision at work in the world is manifold? This may be understood from the following example.

A great and generous sage extends his beneficence to all men, even to the stranger in the street. Although he is interested in benefiting everyone, yet the beneficence (supervision) which he exercises over his close associates may be considered as a source; that is, of abundant measure in relation to the supervision, which is but a branch or minimized beneficence, which he exercises over strangers. The first supervision is of more immediate interest, causing his beneficence to be more direct, hence greater. Next higher in the scale of supervision are his kin to whom he naturally bestows in greater measure than to his associates. This supervision is considered as a source to the supervision exercised over his associates, and is now seen to be relatively a branch. Thus we find that his supervision and interest in benefiting is increased in accordance with the closeness of his relationship. A still greater supervision is that over his children. It must be considered in the nature of a source even to his supervision over his kin (which is relatively but a branch) for it is tempered more with mercy and compassion. His soul is bound up with their souls and his compassion

for them is so deep it arouses the very wellspring of mercy within him, and prompts him to extend ample benefit. Thus all the above-mentioned supervisions are but branches in relation to this supervision over his children. But greatest of all concerns is his concern for himself. In the words of Job (2: 4) "Skin for skin, yea, all that a man hath will he give for his life." This final supervision over self must now be considered as the source which surpasses all the previous degrees of supervision, his supervision even over his children being now but a branch.

Thus we see that the supervision or concern of a person can be subdivided, although it is the interest of one basic intelligence; and so it is with the divine supervision which issues from a unified source.

Let us examine the interdependence of all the degrees of supervision. If it were possible to imagine that all man's instinct for self-preservation would vanish; that is, the source itself, then automatically all the phases that follow after the phase of self-preservation would also vanish. Since a person would have no compassion for himself he would certainly have none for others. It is the same if we consider the second degree in the scale of supervision; that is, his concern for his children. If this were to vanish, even while concern for self remained, then any interest he would have for others would also vanish, since his concern for outsiders is less than that for his children.

Since the Supreme Being is the source of all supervision, how much more does His vigilance ramify into countless phases to cover the countless worlds and innumerable spheres. For, truly speaking, His Compassion and Supervision spread over all His deeds. As

the Scriptures say: "The Lord is gracious and full of compassion," for if not for His Compassion and His supervision, everything would perish. Thus it is declared that His Supervision is subdivided into the collective Supervision, which is potential, that of Crown, Wisdom, Intelligence, the brain of the world of Emanation, and the particulars thereof when it is manifest, the seven lower Sephiroth of Emanation.

We may understand that the Supervision over mineral elements, the earth, rocks, etc., is not to be compared to the Supervision over the vegetable, the animal or the human kingdoms, being lesser in degree in accordance with its extent of remoteness from the Source. The Supervision over each kingdom is distinct and the details of the various Supervisions are further subdivided into an infinite number of particulars, each one in turn being inclusive of, and the source for, the ones that follow. In other words, there is more or less interest and greater or lesser extension of Supervision, that is, bestowal of Mercy. Where it is more, it is defined as supervision from the source and where it is less, as supervision from the branch. Still greater supervision and interest will be extended to the realm of the planets. And going up the scale of the higher worlds the supervision is increased more and more, as they become nearer to the source.

Thus a greater measure of supervision exists in the world of Formation than in the world of Action, for the world of Formation serves as a source to the phase of Supervision which follows it; a greater extension of light or supervision governs the world of Creation, not to speak of the supervision which is designated as the main Wellspring, which is the Source of all sources to the immediate world below—Absolute Mercy in the

world of Emanation, which is derived from the Adam Kadmon.

The supervision of Emanation functions as the source of supervision only to that which is closest to it; namely Creation, where Mercy is abundantly extended; and to the world of Formation Creation becomes the source, extending a lesser light, and so on down the scale, as explained above. For the entire supervision springs from the source, Emanation, and each succeeding phase of the supervision is considered the offspring to the parent source which precedes it, and gives it birth. For instance, the world of Emanation is the source for the world of Creation, thus Creation is the offspring of Emanation. Creation becomes the source of supervision for the following world, Formation, and Formation in turn is the source of supervision for the world of Action.

Thus if the supervision were to vanish from Creation then all the branches following Creation would likewise vanish. If not for the sustainment (supervision) by the source of its branch, all the succeeding branches which proceed from it would perish along with this first offspring. Thus, for example, if Emanation ceased bestowing to Creation, then not only Creation, but also Formation and Action would vanish. From what we learn here we may understand that since the last world, the world of Action, last branch in the scale of supervision, is sustained, then the Source is alive and exists eternally.

To sum up, we may say that the numerous supervisions that issue from the world of Emanation, which is the source of all, are united in that source, just as in the example of the person possessed of a single intelligence and extends his supervision to many.

The supervision which issues from the source is subdivided into a graded scale, as in the instance of the various kingdoms (mineral, vegetable, animal and human). All is supervised by the Creator, blessed be He, with detailed supervision. These supervisions are actually one and is the true unity of the pure Intelligence and Will of the Infinite, blessed be He and blessed be His Name.

The 613 channels of supervision are effected by man's fulfillment of the 613 precepts. The extent of supervision or bestowal of Mercy to Israel is dependent on the number of precepts performed. Thus, when the Jews were in their own land, where they fulfilled all 613 precepts, with their offerings, and the priestly rites, the supervision was by great Mercy, as witnessed by the merciful happenings of those days. When, however, the Jews sinned and were driven out of Palestine, the supervision decreased in Mercy. More dire were the effects of the iniquities of the race which brought judgment upon them, and caused the slamming of the gates of Mercy, and thus hampered the flow of bounty to them, as though the precepts had been diminished. For the precepts are the channels for bounty.

If a head of a community, having the reputation of piety and compassion, sees one of his members commit an unworthy action, he rebukes him and punishes him, yet, we do not observe that he is at all provoked to anger or wrath, nor can we say that his action is born of cruelty. We know with assurance that he is a merciful person; that his rebuke and punishment springs from the same source of compassion as does his mercy. His administering of punishment will lead to the ultimate good of the man, who, out of awe for his

superior will be led in the path of goodness. Thus his action of judgment derives from mercy and will finally lead to mercy.

The supervision of Judgment, in its subdivisions, is identical with that of Mercy, and is indirectly Mercy. It has many varying degrees, one a source to the next, just as in the description of the supervision of Mercy.

Returning to the above example, we cannot compare the degree of aggravation of this leader of the community on seeing a stranger commit an unworthy act, to that which he would experience were his own child to commit a sin. In the latter case his concern would spring from the depths of his heart and his rebuke would correspondingly be greater.

Thus we find that the supervision and administration of both judgment and mercy spring from one unified source in the individual. Although unified in the source, nevertheless in function these traits are subdivided into many details of source and branch, according to the diversity of the recipients, as noted in treating the supervision of Mercy.

From the example given, you can understand the import of the pillars of Judgment and Mercy of the heavenly supervision, and that they arise from one source—Pure Compassion—and ramify into many detailed supervisions. At times one is punished lightly, at other times in various degrees of severity, so that the observer might imagine that these punishments originate in various sources and degrees of wrath. However, all are from but one unified source—the source of Mercy, Compassion. For there are in the Creator no opposite pillars to the pillar of Mercy. This is exemplified by the five categories of the 22 letters of the alphabet which are produced by the five

different places in the mouth, namely: the palate, the throat, the tongue, the lips, and the teeth. Although they are different manifestations and we might believe they were composed of different elements, yet we find that each has the same four basic elements: fire, air, water and earth, which correspond to the three pillars of the supervision and the receptacle, Kingdom, which transmits the supervision, as follows: Water — Mercy; Fire — Judgment; Air — Compassion; Earth — Kingdom. In the same way, there is no Judgment without Compassion and Mercy, and there is no Mercy without Compassion and Judgment. It is according to the requirements of the individual separately and the world collectively. With Him there is no such thing as one pillar overcoming another, for it is a supervision of pure Mercy in every respect, as in the example of the leader in the community.

It is now clear to us that the supervision of the Creator which appears in the universe multifariously, is in its potentiality a unified light. Just as the branches and fruits of a tree stem from the source and root of the tree, so the multifarious supervisions spring from the source of sources—which is the Infinite, blessed be He. This knowledge of the entire supervision is called “the Heavenly Tree” which Kabbalah deals with, thus it is the “tree of Kabbalah.”

All the powers of supervision stand guard, each in its appointed place, and no power negates another, no intelligence confuses another.

We find that each entity is constantly supervised by the entity which precedes it; thus, for example in the right pillar, Triumph is supervised by Mercy and Mercy is supervised by Wisdom.

From the sages of the Kabbalah we learn that the substance of the Creator Himself is unknowable—we have no knowledge nor concept of Him. Therefore, in the whole of our Torah He has no attribute and all the names and appellations which we ascribe to the Creator really refer to His supervision. All the details of the supervision are defined by the Holy Names, according to the substance of supervision and the action which proceeds from it. For example, “Adon” (Lord) points to His lordship, blessed be He, which indicates sway, and “Elokim” points to His being the Judge, who judges the whole world by His supervision. However none of these names points to His very Essence. For what concept can we attribute to the Supreme Being?

In our prayers we concentrate on the particular supervision which is necessary for that particular hour and the particular action which we desire, and we bless it. Thus our intention is that the very last entity of supervision, which is closest to us—the Shechina—should be bestowed to by the entity preceding it, which is Beauty, and in turn that Beauty should be bestowed to by Intelligence and so on up until it reaches the Source of sources and the Fountain of fountains which is the Nameless—the Infinite, blessed be He—to Whose Essence there is no end, and which nobody but He knows. We pray that He shall fulfill our supplication and guard us with the attribute of Compassion and Mercy.

This is the meaning of the blessing wherein is found the perceptible and the imperceptible. We begin with the words “Blessed art Thou,” which means that we appeal to the supervision and the administration of the creation, which is perceptible to all, and we end with

“Thou art He, our God,” the third person “He” connoting the imperceptible, that which is hidden, praying that the supervision shall be replenished and administered from the Spring of springs, Which is hidden, Which has no name and of Which we have no conception, and no appellation for He is totally concealed. It is the Infinite Light.

THE TEN SEPHIROTH AS PILLARS OF SUPERVISION

THE Kabbalists present to us the ten Sephiroth of the world of Emanation as the entire system of the heavenly supervision and administration. Each of these ten Sephiroth comprise innumerable individual elements. All the individual elements of Mercy which pervade the different worlds stem from the source of Mercy in the world of Emanation. In the same manner, the domination of Judgment immanent in all the worlds originates from the Sephira called Judicial Power in the world of Emanation. Likewise all elements of Compassion at work in the worlds are an offshoot of one particular Sephira—that of the intermediate pillar in the world of Emanation—the Sephira Beauty. It is asserted that through the medium of these three collective principles the entire world is governed.

The two pillars of Mercy and Judgment derive from two collective principles which are considered as their source—Mercy and Judgment being thus the offspring: Mercy derives from Wisdom and Judgment derives from Intelligence.

Beyond these sources however is a still more concealed spring, which is the primal origin of all the Sephiroth from Wisdom down. It is the Sephira Crown.

The ten Sephiroth are understood as a tree with branches of one absolute unity. The unity of the heavenly supervision was discussed in previous dis-

cussions when it was shown that Judgment, although apparently contrary to Mercy, actually is Mercy. So even more is the middle pillar of Compassion pure Mercy. And so all three pillars have one absolute unified source, called Crown. Crown encompasses them and bestows to them. This source is also called Ain, or Unknowable, to designate its exalted concealment, even as the source of a tree is concealed and completely out of visual range. But of the primal Source which is the Supreme Being and of the Infinite Light which He issues we do not speak at all, for there is no conception whatsoever of Him and His Light. Wherever mentioned, the term “Infinite” connotes the unfathomable concealment of the Supreme Being.

The entire system of heavenly supervision which is comprised of the ten Sephiroth, is subdivided into three pillars; each pillar an evolvment of three degrees symbolized by the terms: source, father, offspring, with one source of sources for all, which is Crown. Thus:

	Crown	
Intelligence		Wisdom
Judicial Power		Mercy
	Beauty	
Splendor		Triumph
	Foundation	
	Kingdom	

There are three on the right, constituting the whole supervision of Mercy, with Wisdom as their source; three on the left, constituting the supervision of Judgment, their source being Intelligence; and three in the center, constituting the supervision of Compassion, the intermediary measure and their source is alternately Concealed Knowledge or Crown. This Crown is the

source for all the sources, the origin for all these origins, one concealed Entity. All the Sephiroth stem from this ineffable Sephira in the same way that a tree issues from its concealed source.

The supervision has been delineated as a threefold scheme of three pillars: Mercy, Judgment and Compassion, each of which is a constituent of three stages, that is: source, father and offspring. Thus the final action of a particular supervision is only consummated by the third stage of the pillar. The necessity for three stages will be understood when we examine the human soul, which comprises also ten Sephiroth and operates in the body of man just as the ten Sephiroth of Emanation (Atzilut) functions as a soul in the huge body of the three worlds: Creation (Briah), Formation (Yetzirah) and Action (Assiah). The human soul is constituted of three elements.

There is the Neshama (Soul) comprising the first three Sephiroth, Crown, Wisdom and Intelligence, which resides in the brain; there is Ruach (Spirit) comprising the six Sephiroth from Mercy to Foundation, which resides in the heart; and Nefesh (Cruder Spirit), the last Sephira, Kingdom, which resides in the liver. In Neshama we have the source, knowledge or intelligence; in Ruach, the second stage of the soul, is the power of incentive, the awakening to action; in Nefesh, the third stage of the soul, is the power of life which animates all the members of man's body to action. From the following example it will be seen that no act is consummated before it goes through these three stages of Neshama, Ruach, Nefesh.

A father wants to show his love for his child. The first appearance of this desire is in the brain, where Neshama resides, for there is the root of his love for

his child. From there it extends to the heart, where Ruach resides, and here the actual fact of love is more manifest, stimulating him to action. Finally this power of incentive extends to the organs of his body, where Nefesh resides, and translates into action the original desire which arose in the brain. Thus we are aware that every act must start in the brain and thence be transmitted to the heart and finally to the organs that bring the act to completion because the corporeal organs of the body of themselves have no volitive power to act. Thus an act must originate in the concealed source, which is the brain.

From this example we can understand why the heavenly supervision is arranged in pillars of three Sephiroth each, for they also are Neshama, Ruach and Nefesh. Mercy or any other supervision which is extended to man must go through these three stages before man can experience it.

It has already been established that it was impossible to create a finite world by the infinite Light of the Creator. This implies no defect in the Creator's law; it is simply an impossibility in the same way that to see the full grown tree while looking at a seed is impossible.

Thus we must understand the process of the restriction of the Infinite Light by means of the Sephiroth. For when He desired to create the world and bestow His Light to man, He required ten consecutive stages of reduction of His Light. When the Creator shone through the very first vessel, Crown, the light was too powerful for the nether beings to partake of it, thus He had to reduce it by veiling it by another vessel. In the second vessel, Wisdom, it was still too powerful. Therefore He had to successively reduce His Light un-

til the tenth stage, that of Kingdom. There it was sufficiently restricted for the nether beings to receive it. If it be asked why He did not restrict Himself immediately to the degree of Kingdom, the answer is that if Kingdom were the immediate emanation she would be the same as Crown, and her light would be infinite, thus inaccessible to man. It is only because she is the tenth emanation and has nine preceding Sephiroth veiling the light that her light is sufficiently reduced to be accessible to finite beings.

This may be likened to the example of the father who desired to demonstrate his love for his child. It was impossible for the mercy of his brain to be extended until it had gone through the three stages of Neshama, Ruach, Nefesh. From the brain it extended to the heart, thence to the physical organs of the body where it became manifest. It is not due to any defect in the brain that the act is not immediately consummated, but it is because the organs of the body have no power to act without the intermediaries of brain and heart which also comprise ten Sephiroth, including Nefesh.

In the same manner the heavenly supervision of extending light requires the medium of the ten Sephiroth—from Crown to Kingdom. That is why the Creator reduced His infinite Light and evolved it through ten Sephiroth of Emanation, the tenth of which is Kingdom, which may shine into the three worlds of Creation, Formation and Action just as a soul shines in a body.

Now we may understand why an extension of light from any one pillar, whether it be Mercy, Judgment or Compassion, going through a process of three stages involves all ten Sephiroth. For, the action of one pillar includes the other two (it is named Mercy or Judgment

or Compassion according to the dominant power of the particular act of supervision). Since each pillar has three Sephiroth, this makes nine Sephiroth and Kingdom, the transmitter of the extension, is the tenth.

The ten Sephiroth of the world of Emanation comprise a portion of the Infinite Light which is circumscribed for the purpose of supervising or bestowing to Creation, which is the world next to Emanation. Thus Creation is as a body to the soul, which Emanation imparts. Creation, in turn, supervises through the powers of its soul (which are actually the power of will of Emanation) the world of Formation, the world next to it. In the world of Formation reside the angels and thus the power which is transmitted from Creation to Formation is vested in the angels. In this way the powers of Creation become the soul to the powers of Formation.* Similarly the power is transmitted from Formation to the world of Action, the world next to it, to its spheres all the way down to earth.

Each preceding world is the soul to the following one, which it animates and sustains. Taken as a whole they are exemplified in the illustration of the soul which abides in the brain, the spirit in the heart, and the cruder spirit in the organs of the body through which every act is completed.

Thus the powers of will of the Infinite, which are vested in the world of Emanation shine as a soul into the world of Creation. In Creation the light is as the soul that abides in the brain. From Creation the light is extended to the world of Formation, which is as the spirit of the heart, and extends from the soul that abides in the brain. From Formation it is extended to the

* The terms "supervision," "power," "will," or "bestowal" all connote the light which the Infinite bestows.

world of Action which is as the cruder spirit residing in the organs, that has been extended from the heart. The world of Action is actually composed of organs, being corporeal just like the organs of a physical body. Every act in the nether world is completed through the parts of the body which the world of Action comprises.

Just as the power of man's soul are revealed and manifested through his corporeal organs, so the powers of the Infinite Will or Light manifest themselves through this nether world.

THE FIRST CONSTRUCTION

THE seven lower Sephiroth of the world of Emanation: Mercy, Judicial Power, Beauty, Triumph, Splendor, Foundation and Kingdom, as we have learned, are the first pattern by the Infinite to be used in the creation of all the worlds. They are the three pillars by which the worlds are brought into manifestation, and by which they are sustained and supervised. Therefore, they are designated as the "seven days of construction" each Sephira connoting one "day." The principle unit comparable to a point on a circle, which comprises six potential extensions. They are primarily only potential in the upper three Sephiroth, Crown, Wisdom and Intelligence of Emanation.

All the ten Sephiroth collectively are also included in a single point. For it is known that a point has three dimensions: length, breadth and depth. Although this point is imperceptible, existing as an abstraction in the mind, and although it is utterly indivisible (for if the point were divisible it would then consist of at least two points and would be considered a line)—nevertheless it has three dimensions. Otherwise we could not even conceive it. Bear in mind, too, that each of these dimensions is divided into three parts; beginning, middle and end. We find thus that we have nine parts, and the point itself completes the number ten. The principle point is considered as the soul to the nine parts which animates them, just as the soul in the human body.

Every existing thing comprises visible and invisible. Thus the soul which abides in the body is concealed and the body is revealed. It is thus the same in the mineral and vegetable kindoms. The life essence of the vegetable, as of the mineral, is concealed, but its body is revealed. This is equally true in the upper realms, in the world of Emanation; the principle point is concealed and the dimensions are revealed. It is an established fact that the point and dimensions referred to, are the first ten Sephiroth into which the Infinite emitted the Light and it is of this restriction and not of the Infinite that we speak. The first entity of the Sephiroth to appear on the scene of manifestation following the withdrawal of the Infinite light, was the principle point. It is called "point" because of its concealment, for it is the immediate extension of the Infinite and partakes of His qualities; yet, it is an effect while the Infinite is the Cause.

We also picture this point as being at the center of the circle of the Infinite, and being divided into three dimensions:

1st Dimension—Breadth. This is the expansion of the pillar of Mercy, and comprises Wisdom, Mercy and Triumph, which are the beginning, middle and end. Wisdom is at the head, or beginning of its pillar.

2nd Dimension—Depth. This is the pillar of Judgment, starting from Intelligence, and comprising Intelligence, Judicial Power and Splendor, beginning, middle and end. Intelligence is at the head, and just as Wisdom is the soul in its pillar, so is Intelligence the soul of this pillar of Judgment.

3rd Dimension—Length. This is the pillar of Compassion, comprising Crown, Beauty and Foundation. Beauty is considered as the body of the entire ten

Sephiroth, while Kingdom is the end. The brain, which is the beginning or head of this dimension of length is the Concealed Knowledge, the concealed brain, an offspring of Crown. Crown is at times not counted in the ten Sephiroth because of its absolute tenuity. When the ten Sephiroth begin with Wisdom, the Daat, or Knowledge substitutes for Crown. This is the soul of the entire ten Sephiroth and extends its light first to Wisdom and Intelligence, together with them completing the head of the ten Sephiroth, and Intelligence transmits this light to Beauty, which, together with its six Sephiroth is the body.

Just as the soul is manifest in all the organs of a body, so this Concealed Knowledge—Daat—unfolds its power in all the Sephiroth. It is called Concealed Crown. This is the meaning of the verse: "By His knowledge the depths were broken up." (Prov. 3: 20). He refers to this Concealed Knowledge, and the "depths" are Wisdom and Intelligence. This exalted entity (Concealed Knowledge) completes the number ten, but the Supreme Crown when it issues is called "Ain," "Naught," because no eye (of reason) has seen it.

Although the principle point was concealed, the dimensions were subsequently revealed in this three-fold pattern of "N'R'N' (Neshama, Ruach, Nefesh—Soul, Spirit, and Cruder Spirit) as mentioned above. The first entity, the Supreme Crown, is considered the Source of sources, and of it we have no conception. There the condition of all the Sephiroth is one of absolute concealment. The three dimensions which are unfolded are considered as the second consecutive inclusive entity. That is, the Concealed Knowledge, Wisdom and Intelligence. They are the three brains

which are as the soul in the mind. Then there is the body of the phase; Beauty with her six extensions, the Sephiroth Mercy, Judicial Power, Beauty, Triumph, Splendor and Foundation, which comprise the spirit in the heart. Finally we have the end, Kingdom, which is the receptacle, and this is the cruder spirit or Nefesh.

Although we speak of beginning, middle and end, no idea of succession of Sephiroth in time or space is meant. A precedence does exist, but it is one of quality. It is the degree of concealment, for that function of the supervision and government which is more concealed, is of greater quality than that which is less concealed. The more concealed, the more infinite and boundless. Its worth or merit is that it is a more inclusive supervision than that which is below it.

It is most important to remember that the same light which is revealed in the Nefesh, in Kingdom, is concealed in the Ruach, in the six Sephiroth from Mercy to Foundation, and when thus concealed in its source (Ruach is source to Nefesh) it is of greater merit.* That which is revealed in Ruach is concealed in the Neshama, that is, in Wisdom, Intelligence and Concealed Knowledge, because each of these is the Neshama to the lower Sephiroth in its body. That Light which is above the Neshamas and shines into them is named the "revelation of the Infinite Light." It shines through the restriction of the Infinite which is the point, Crown. In other words, the point is the first vessel, Crown, which the Infinite fashioned and in which He restricted His light what the heads reveal is that which is in the principle point.

* In the source it partakes of the qualities of "source" which connotes completion, perfection and fulfillment. When it leaves the source it loses these qualities. This applies to every relationship of source and branch.

The unity existing throughout this threefold scheme, that is, between the first three Sephiroth which are the Neshama or Soul, the head and the following six Sephiroth which are the Ruach or Spirit, the body; and the last Sephira, Kingdom, which is the Nefesh or Cruder Spirit, the end of the phase, is demonstrable in the example of the sun, the light-giver, the light of the moon and the shine which pervades the entire atmosphere of the world. It is all one light. The light of Ruach is derived from the light of Neshama, and the light of Nefesh is also the same, all being derived from the same source. Anyone who thinks of them as separate and says that what one has the other lacks speaks heresy and denies the unity of the Creator.

As stated previously, when we speak of a particular supervision such as Mercy, or Judgment or Compassion we do not convey the idea of separate entities, for in each of the three supervisions all ten Sephiroth are united, and the specific designation is only because the Infinite so wills it, giving dominant power to either Mercy, Judgment or Compassion. For instance, if Mercy is issued we must know that it contains within it Judgment and Compassion. It is called Mercy because Mercy is the dominant power.

It is as with the five different articulations of the mouth—which all have the same four elements: fire, earth, air and water. The difference in articulation is only by the will of the Creator. It is the combinations of different proportions of each element which gives them their individual expression. These same four elements comprise every cell of a man's body. For nothing can exist with a combination of only three of the elements.

Because Crown is the Source of all the Sephiroth

and is so concealed that it is not included in the ten Sephiroth (for Concealed Knowledge substitutes for Crown) it is comparable to a king's crown which is not a part of his body. Crown hovers over the ten Sephiroth by extending its light to Concealed Knowledge.

The first distinction, Crown, is designated "one." It is the source and origin of all the worlds, just as the number one is the source of all numbers which follow it, for if there were no first, there would be no second and no third. Of that which is before the one we have utterly no conception. Thus the "Book of Creation" writes: "For before the one (the Infinite) what can you count?" For of that which is beyond crown there is no concept or understanding. Even Crown is designated as naught. "One" does not belong to the realm of numbers at all, except when numbers follow it. Then it enters into counting and is included as the number one. By itself it is naught. Just as we cannot express the idea of "counting" where only one item is involved, so we cannot speak of the One Who created all, yet is hidden.

This is what the prophet conveys in connection with the concealment of the first Sephira, Crown: ". . . Neither hath the eye seen, O God, beside thee. . . ." (Isaiah 64:3).

EVOLUTION OF THE SUPERVISION

BEFORE the Sephiroth were emanated and the worlds created there was only the Infinite Light, and no division into a diversity of Lights was evident. For the revelation of many Lights came only as a result of the restriction. Thus, of the Infinite Light prior to restriction we have no conception neither as Light nor Point, and especially not as dimensions, such as length, breadth or depth. These dimensions connote beginning, middle, end and the point itself, thus the ten Sephiroth.

Yet all these Sephiroth which were revealed after the restriction, existed prior to the restriction in their concealed source, which is the Infinite Light. There they were utterly undetectable. It may be compared to the sparks which are struck out of a stone. Looking at the stone we can not notice anything resembling sparks, but after the act of striking the stone the sparks become apparent and we become aware of their pre-existence and concealment in the stone. In the same manner the Sephiroth were hidden and indiscernible in the Infinite Light and were only revealed following the restriction, when by His great wisdom He first brought forth a complete instrument by which the worlds would be created, sustained and bestowed to.

In speaking of "before and after," "earlier or later" what is actually meant is that which is closer or that which is farther from the Infinite, that which is more concealed or less concealed. The first entity, nearest to the Infinite, is Crown. By itself, it is only a point

which we cannot even perceive. Due to her great concealment, because of being closest to the Creator, the world could not be governed by her. The second distinction consists of the three dimensions: length, breadth and depth. Length is the Concealed Knowledge, width is Wisdom, and depth is Intelligence. These are the three minds in which reside the three souls and through these three concealed distinctions, it was likewise impossible to govern the world. For it is known that through the Concealed Knowledge it is impossible to govern the world—it is designated as “total concealment” — and it is called “Ain” (“Naught”), and Wisdom is here revealed only in slight measure. It is called “yesh” “existence,” because there is a being in existence, and it was revealed from naught. This is the meaning of the verse in Job 28: 12: “Wisdom is revealed from naught.” Therefore it was impossible for her to govern the world because of her great concealment.

Following this, the third distinction, Intelligence, became unveiled as the source or origin, prepared in such a way as to manifest the entire supervision of three pillars. Thus the fourth entity, which is Beauty, the body of the Sephiroth of Emanation, with its six Sephiroth, issues from Intelligence.

The second phase of manifestation, the three dimensions of length, breadth and depth, which in their source are absolutely concealed, when issued forth are subdivided into a triple evolvment of causes and effects. Thus Concealed Knowledge is the cause of Wisdom, which is the effect, and Wisdom is the cause of Intelligence, which is the last effect. Each is a restriction and manifestation of the preceding light, which in each case is more concealed. Wisdom was

manifested because of the restriction of Concealed Knowledge, which is more concealed than Wisdom. Wisdom, restricting herself, caused Intelligence to be manifested and in turn she is more concealed than Intelligence. From Intelligence issued Beauty, with its six Sephiroth from Mercy to Foundation, which are the three pillars of the supervision.

Beauty is also called “mishpot” (“sentence”) because it holds the scales in its hands. The source of the idea of government is Judgment; that is everything is judged, and each is rewarded according to his deeds. The Sentence combines Mercy and Judgment, because our nether world is not able to receive absolute Judgment or absolute Mercy except as these two are joined together. For just as the world is a mixture of good and evil, by reason of the existence of the evil spirit and the good spirit, which causes man to commit both good and evil acts, so must there be punishment (Judgment) for bad deeds and Mercy for good deeds. The intermediate verdict or Sentence is called Compassion and it is a combination of both of these, to cover deeds that are good, yet lacking in perfection.

The purpose of all the restrictions starting from the first concealment in the Infinite World down to the world of Action, involving the whole procedure of emanating vessels, (each vessel representing a restriction) is to reduce the light to manifest Judgment. Of necessity, where there is lack of light Judgment appears. For Judgment administers every act of the heavenly government according to the absolute law and truth. For instance, where there is to be an extension of Mercy in the world, Justice must sanction this bestowal. But in the three first Sephiroth which are closest to the Emanator, in the stage of soul, there was

as yet no government of Judgment discernible, for they are infinite and very much concealed. However, when Beauty with its six Sephiroth issued from the first three, then the three pillars of government appeared.

Intelligence actually is the source of the three pillars because she is the third entity to issue from the original source and is further from the source than Concealed Knowledge and Wisdom. Although she is pure Compassion and she is still considered as a concealed Sephira, nevertheless from her the source of Judgment is manifested. Therefore she is called Intelligence—possessing the four-lettered Name Havaya (which connotes Compassion) for she herself is absolute Compassion. But, in order to show that Judgment has its source in her—in the words of the Zohar “from her side Judgment is aroused”—this Havaya is vowelized with the same vowels as the Holy Name Elokim connoting Judgment. This is stated in the Zohar: “There is the four-lettered Name (Havaya), and the vowels are those of Elokim. Because that particular stream is Compassion, and because Judgment is aroused from her, it is written Havaya to designate Compassion, but with the vowels of Elokim, which is Judgment.” Intelligence is called “stream” for from her streams the power to the forces of Judgment. This is exemplified by wood before which a fire rages. The presence of the wood stirs the fire up to set the wood on fire. Another example is that of pure water which is poured into a barrel which had previously contained herbs, or wine. While the barrel remains empty there is no fragrance, but pouring the water into it will cause the barrel to give forth the fragrance of its previous contents. Without the water the barrel would not

emit any perfume. In the case of the fire, it would not increase its power of burning by itself. It was only the presence of the wood, which increased its flame and set the wood on fire. In the case of the barrel it was also the addition of an outside element, namely the water, that caused it to yield up its fragrance.

In the same manner Intelligence, by itself, is absolute Compassion, with the potential force of Judgment in it, unreleased. When the pillar of Judgment is aroused to exercise Judgment then the potentiality of Judgment within Intelligence is aroused and streams forth “from her side” and thus Judgment acquires the power to act. It is an outside cause—man—that arouses the pillar of Judgment in the world and the pillar of Judgment in turn arouses the source to issue its power enabling Judgment to perform its function of punishment.

Thus the Zohar writes: “By the action of the lower ones, the action of the upper ones is aroused.” In other words, the actions of the heavenly supervision are aroused according to the actions of man. For when a person does an action of mercy, the Sephira of Kingdom, or the Shechina, which is the closest to man, is aroused by it, since everything is first revealed in her. She in turn arouses the spirit, Beauty, which is her source; Beauty arouses the soul, which is Intelligence, source of Beauty. Intelligence extends Mercy from that one of the three pillars whose function it is to reward the world with Mercy. Similarly when a person commits a transgression, the measure of Judgment is aroused, which is Judicial Power, also through Kingdom, as in the first case. Kingdom, in turn, arouses the spirit, and spirit arouses the soul, which is Intelligence, who, being aroused, releases its power to the

pillar of Judgment and punishment is inflicted upon the world.

We find then that the function of the "seven days of the structure" which is the 3-pillared supervision and administration of the world is completed through the three above-mentioned phases: Kingdom, Beauty and Intelligence, which are Nefesh (Cruder Spirit), Ruach (Spirit) and Neshama (Soul).

The entire heavenly supervision is designated in the Kabbalah as a "tree" which comprises three entities: the source, the tree itself, and the fruit, which is at the ends of the branches. They all draw sap from the source. A tree has three phases: first, the root: second, the trunk, and its branches which draw their sap from the root; and third, the fruit. In this way the fruit receives its bounty from the root through the medium of the branches. In the same manner we may understand that Beauty, with its six Sephiroth, is as the trunk of the tree with its branches, deriving its sap from the source, which is Intelligence, and issuing that sap to Kingdom, which is the fruit and Kingdom in turn transmits its bounty to mankind.

THE CONCEALED POWER OF SUPERVISION

IN the Sefer Yetzirah (Book on Creation) Chapter 6, Section 2, we find the following passages:

"The constellation Draco, the Dragon (Tali in Hebrew) is in the world like a king upon his throne. The sun is in the year like a king in the empire. And the heart is in the human body (which is animated by Ruach—the Spirit) like a king in war."

The simple meaning of these words is as follows: The term "Dragon" stands for that hypothetical point in the center of the universe around which revolve the spheres, stars and constellations. That point which is the soul force of the universe is concealed as though in a cavern, and governs all the constellations, just as a king who sits on his throne, concealed from the eyes of men. He does not move abroad, he does not reveal himself or appear before anyone. He sits in the innermost chamber of his palace and rules everything according to the dictates of his will and desire.

"The sun controls the year as a king in his empire," means that the seasons of the year are arranged in relation to their position to the sun; for the year is divided into four seasons by virtue of the passage of the sun, completing its journey in 365 days. The division of the year into two 6-month periods, marked by the summer and winter solstices, is also in relation to the sun, as also the 12 hours of the day and 12 hours of night. With the completion of 365 days we have a year. Thus

the sun is ruler in all that concerns the year: the day, the season, etc., just as a king who arranges the governing of his country, judging every person according to his deeds. It is a changing rule according to the deeds of his subjects. So is with the rule of the sun in its actions; that is, the days of summer which are hot, the days of winter which are cold, day and night, the light of morning, the decreased light of evening; everything is according to the movements of the sun.

The third part of the quotation: "The heart is in the human body, which is animated by Ruach—the degree of Spirit which is above Nefesh, like a king in war,"—means that in the heart resides the power of response, which is the power of will to act or to restrain from action. When the will is aroused to action man acts through the forces of his Nefesh, which animates the body. The power to act stimulates the body and the organs of the body respond to the will of the heart. The will of the heart itself becomes known only through the power of the Nefesh spirit, which extends to the organs. Just as a king at war, who handles all the acts of war according to his own dictates never appears except through the military who carry on the war, so the heart, which is the will, manifests its actions only through the forces which are extended to the organs.

All the foregoing rules show that they are branches of and derive their dominion from the source of supervision in the spiritual realm, that is, from the seven Sephiroth of the World of Emanation, where Beauty is the king ruling the three pillars of Mercy, Judgment and Compassion. In order to clarify the heavenly supervision in the world of Emanation, we must start with the source of the 3-pillared supervision which is Intelligence, where it is totally concealed. This is why

Intelligence is designated as "olam" which connotes concealment ("olam" means concealment) and is the source. In her is the origin of Beauty (together with the five other Sephiroth) which holds within it the 4-lettered Name which by a transposition of the letters has twelve different combinations, each connoting a distinct bestowal. This Havaya is the soul which Intelligence extends into Beauty. Thus Beauty rules the three pillars by the concealed power which Intelligence imparts to it.

In the same way the constellation Draco (Tali) is concealed, and yet all the heavenly spheres depend on it. Tali governs them all. Similarly the Sephira Beauty and the other five Sephiroth that make up her phase, manifest the three-pillared supervision by the power of the concealed soul which Intelligence imparts. This is what is meant by "Tali be-olam" ("the constellation Draco in the world.") Intelligence, which is concealed and immanent in Beauty, governs the revealed three-pillared supervision which Beauty and its Sephiroth represent, just like the king upon his throne, from whom all supervision issues, reaches outside his palace.

Just as the sun in the year rules the seasons and is as a king who rules his land by his decrees, so does Beauty with its Sephiroth constitute the three-pillars of heavenly supervision of the entire world, a king in all the worlds, namely: Emanation, Creation, Formation and Action.

"The heart in the human body." The heart is the seat of Ruach, Spirit, and this quotation connotes Beauty with its Sephiroth, because Beauty is the seat of Ruach. Just as the heart of man, which is Ruach,

awakens Nefesh which animates the body, to complete the execution of its desires, so does Beauty, which is Ruach, awakens Nefesh, Kingdom. Through Kingdom, Beauty reveals his power and sway just like a king in war who demonstrates his sway through his armies.

ARRANGED ORDER OF SEPHIROTH

WE have already learned that the arrangement of the Sephiroth is in three pillars: right, left and middle. The right is the pillar of Mercy, consisting of the Sephiroth Wisdom, Mercy and Triumph; the left is the pillar of Judgment consisting of the Sephiroth Intelligence, Judicial Power and Splendor, and the middle is the pillar of Compassion consisting of the Sephiroth Concealed Knowledge, Beauty (plus Foundation) and Kingdom. Each pillar is an evolverment of root, tree and fruit. Thus in the right pillar Mercy is an offspring of Wisdom and Triumph is an offspring of Mercy. The evolverment is similar in the other pillars.

However, there is a different arrangement of the Sephiroth, namely, as one continuous line wherein Wisdom evolves from Crown, Mercy from Intelligence, Judicial Power from Mercy, etc. In the arrangement of three pillars Mercy evolves from Wisdom and not from Intelligence; likewise Judicial Power evolves from Intelligence and not from Mercy. Thus we have an apparent inconsistency. However the following will prove that both arrangements are consistent with each other and not contradictory.

We are aware that the pillar of Mercy, constituting Nefesh-Ruach and Neshama is of prior importance, hence of superior degree to the pillar of Judgment. It is more essential to the creation of the world, for because of Mercy the world is created and sustained, as it is written in Psalms 89, 3: "The world is built

through mercy." The supervision of Judgment in turn is apparently of prior importance, hence of superior degree to the pillar of Compassion, the middle pillar, for Compassion comes at last only to balance Judgment and to combine it with Compassion. That is, she only comes at the end to complete the action. However, in truth, Compassion is superior to both pillars. For, in the origin, the brain, this entity of Compassion (which is Concealed Knowledge) is first then the source even of Wisdom and Intelligence, though her manifestation as the medium between Mercy and Judgment, follows the revelation of these two. This is what the sages mean when they say: "The end of an act exists first in the thought." Namely, this Concealed Knowledge which is most exalted, first in thought, preceding even Wisdom, manifests itself last as intermediary between Mercy and Judgment. By her mediation a third pillar is manifested, that of Compassion. In the source she does not function as intermediary, there being as yet no revelation of pillars, and she is the source of sources of all, as above mentioned. This Concealed Knowledge is truly the soul which animates the body, or the vessels, of all the Sephiroth; this is another reason why she comes last, for there must first be a body of Sephiroth before she can animate them. It is as in the creation of Adam: (Genesis 2, 7) "And the Lord formed man out of the dust of the ground and then breathed into his nostrils the breath of life." Although the breath of life is the chief factor in the creation, it came last, after the body was formed.

The entity immediately following Concealed Knowledge is Wisdom, which is the source or root of Mercy. The entity following Wisdom, which is the

restriction of Wisdom, is Intelligence and she is the source of Judgment. Thus we are aware that the mind, which is the first triad of Sephiroth, consists of the following three: Concealed Knowledge, Wisdom and Intelligence, and the latter two are understood as sources, as father and mother.

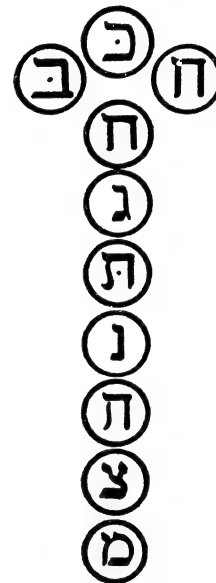


Chart 11

The first issue of the ten Sephiroth were in the form of one pillar. However, the first three, the head, is arranged into three potential pillars. These represent the sources to Mercy, Judicial Power and Compassion. Such supervision is later arranged and extended into the body of the seven lower Sephiroth.

Of this first triad, which is the mind, we can speak only of the two Sephiroth Wisdom and Intelligence, but of their source, Concealed Knowledge, we cannot speak. Wisdom is the source of Mercy and Intelli-

gence is the source of Judicial Power. The first to be born in the second triad as manifestation of this first triad should be an offspring of the first in the mind, namely, Wisdom, and this is actually so, for the first revelation which issues from Intelligence (as mother of the seven lower Sephiroth) is Mercy; the second manifestation in the second triad is Judicial Power, offspring of the second Sephira in the mind, namely Intelligence; then follows the revelation of Beauty, which is the intermediary between the two preceding offspring, and which tempers Judgment. This is the second triad.

Just as the second triad, which is the offspring of the brain and evolves in the order of the brain, so does the third triad, which is an offshoot from the second, also evolve in the same manner as the two preceding triads. Thus Triumph is issued first in the third triad, for the same reason that Mercy was issued first in the second triad; the second to be issued in the third triad is Splendor for the same reason that Judgment is issued second in the second triad; and Foundation as the mediator follows these two just as Beauty followed the two in the second triad. Last of all is revealed Kingdom which comprises all the powers of the ten Sephiroth which she reveals to the worlds below her, namely, Creation, Formation and Action.

Thus the order of the manifestation of the ten Sephiroth is correct: that Mercy is an evolvment of Intelligence and Judicial Power an evolvment from Mercy, etc., but these ten are of three different qualities, namely, water, fire and air, or Mercy, Judgment and Compassion. Therefore in the pillars they are arranged differently than when in the order of their manifestation, that is, according to their specific

quality, each pillar comprising one particular quality. Both arrangements are true, where the ten Sephiroth follow each other consecutively as ten restrictions, and where they appear according to their three distinct qualities. Each quality, namely each pillar, possesses three stages: Nefesh, Ruach and Neshama. The quality of Mercy consists of Wisdom, Mercy and Triumph. The quality of Judgment consists of Intelligence, Judicial Power and Splendor and the quality of Compassion consists of Beauty, Foundation and Kingdom. This gives us nine Sephiroth in the second arrangement, but together with the Concealed Knowledge which pervades all nine, we get ten.

In other words, according to the manifestation of the ten Sephiroth, which is the true order of evolution, Mercy issues from Intelligence, and Judicial Power from Mercy, yet this is consistent with the appearance of Mercy under Wisdom in the pillar of Mercy, because it is not meant that Wisdom issued Mercy, but simply that Mercy belongs to the same category of powers as Wisdom does. Similarly, although in the consecutive arrangement of the Sephiroth Judicial Power issues from Mercy, which is the true evolution, it is equally correct for her to appear in the pillar under Intelligence, because she belongs to the same category.

THE SEPHIROTH TERMED LIGHTS

THE sages of the Zohar and the Kabbalists have designated the acts of the Infinite and the Sephiroth by the term "light" not because their essence is light, but because our limited intellect and intelligence, bound as it is, in a material body, cannot conceive the actual essence of spiritual entities. It is equally impossible to describe the exact manner in which spiritual entities act and to define their real attributes. Therefore, the Kabbalists have assigned to the Sephiroth the appellation "light" because this is the most precious element our senses can perceive, and also because light possesses qualities and attributes which are similar to those of the Sephiroth.

Thus, the rays of the sun are sent forth from it and yet they are not severed from the sun. Should the source be concealed then there is no light at all. This is not true of any other created thing, for if you sever anything from its source it goes on with its separate existence. For instance, if you cut a tree from its source severing it, the tree remains. If a spring of water should dry up, the water that was drawn from the spring remains in existence. The same is true of air; if you fill balloons with air and bind them tightly, the air will remain there, although severed from its source. Not so with light; for if you suddenly block the windows through which the rays of the sun enter, the entire light in the house vanishes instantly. There is no severing the light from its source. By this you will understand that light is always bound up with its source.

That is why the Kabbalists describe the Sephiroth as lights, for they are emanated from the Godly sun and are not severed from it. The emanated Sephirah is always bound up in its source, the Infinite, and the

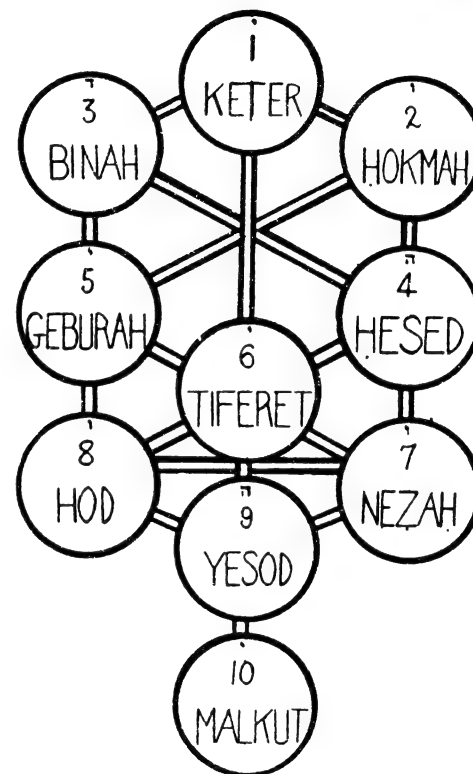


Chart 12

The ten luminous Emanations, or Sephiroth, arranged fully into three actual pillars: right, Mercy, left, Judgment and middle, Compassion.

potency of the Emanator is always present in the emanated being.

There are other comparisons by which light is related to spiritual essence, such as that light spreads

instantly and not through motion. Light enters and fills all matter. Even if the substance is thick and hard, the light penetrates it, providing it is transparent. Nothing can prevent it. Light does not mingle or unite with anything. It does not change or react for any reason. If light goes through window panes which are green, red or white, the light itself does not assume any color—it does not change. If you see a different color in the house it is due to the reflection of the colored panes. But the light itself does not undergo any change. The light is the main factor in the existence of all corporeal things, because it issues life to the vegetable kingdom and it animates living things and in general is the sustainer of all created beings.

In the same manner the Sephiroth in still greater measure spread into all the degrees without any admixture, without motion, without change. Their acts enter all the worlds and fill all spiritual and corporeal being. Although they pervade everything and animate all being, nevertheless they have no relationship or bond with that which they pervade. They animate, they govern, they sustain all the worlds and their parts in every detail, but they remain bound up with and unsevered from the Godly sun, the Infinite.

Just as it is the nature of light to shine on everyone according to his capacity to receive; for an opaque body does not receive as much light as a transparent body, and there are other bodies that not only do not receive light, on the contrary the light makes them dark; and there are bodies which melt on receiving light, and others which harden and still others which congeal; so do the acts of the Sephiroth effect divers results on the recipients. The changes of acts we find in them are not due to themselves, but to the various

stages of preparation in the recipients. As the Zohar states (Terumah, p. 176): "All the attributes which we attach to the Sephiroth are due to the varying conditions in man, the recipient himself, and all these attributes become apparent through us, for above it is absolute unity. It does not change itself and it does not change in others, in the recipients. As it is said in Malachi 3, 6: "For I the Lord I am not changed."

The Midrash interprets the verse in the Torah, (Ex. 19, 19): "And God answered him by a voice," saying that God answered all alike but Moses received according to his capacity of power and Israel received according to their capacity of power. Thus when we say that He bestows to one more than to another and in a different degree, it is according to the degree of preparation in the recipient and not because of any change in the light from above.

Just as the rays of the sun are pleasant to man so is the appearance of the light of the Sephiroth very sweet to him that perceives it. Just as great light blinds the one who attempts to look at it, so are the eyes of reason of anyone blinded and bewildered who tries to contemplate and grasp the concealment of the Sephiroth. In this connection King Solomon has said (Proverbs 25, 16): "Hast thou found honey? Eat so much as is sufficient for thee."

In the same way that man is enabled to see through the light issuing from his eye and striking the light on the outside which reflects back images, so can he achieve wisdom through the medium of his intellect by the issuance of ideas which join with that source of intelligence which reflects back wisdom. This is the manner in which the prophets received their revelations.

In general, intelligence is blinded if one tries to ponder on the expositions dealing with the mysteries of the Infinite and His deeds. However, by the lights of the Sephiroth reason is enlightened, for the recipient receives of the lights of the Sephiroth a limited shine which is in accordance with his capacity to receive.

Thus we learn from the preceding that since light has so many similarities to the spiritual entities it is appropriate to attach to the actions of the Sephiroth the term light as all the Kabbalists have done. Not that their intention was to say that the Sephiroth themselves are lights, for they are not corporeal whilst light is corporeal.

RELATIONSHIP BETWEEN SEPHIROTH

IN the previous chapters we have defined the Sephiroth as ten Intelligences. Each is a cause of the Sephira that succeeds it. It is known that the power of the light of a cause is infinitely greater than the power of the light of its effect. For instance, Crown is the cause of Wisdom. Thus the former surpasses the latter in immensity of light. The cause bestows its light to its effect and is the soul thereto but does not manifest its entire power. The amount of light which it manifests in relation to its own abundance of light equals a point in the midst of a circle. Just as the central point is the cause for manifestation of a perfect circle so is the cause in a newly-revealed Sephira the point of light which emanated it and which animates it. Thus the amount of light which Crown invested in Wisdom is but a point of its own circle. Wisdom in turn invests but a point of herself in Intelligence.

If we want to measure the difference in the degree of light, we say that Wisdom is but a point of light in relation to Crown. Thus we see how small Wisdom is in comparison to Crown. And if we want to see how much greater Crown is than Wisdom we say that Crown is the circle of light and Wisdom is but the point. In the idea of point we convey the idea of the smallest possible degree and by circle we mean the infinite greatness of degree.

Comparing the degree of light of Intelligence with that of Wisdom, we say that Intelligence is but a point in comparison to Wisdom—it has a minute portion of the light of Wisdom. And if we want to conceive of

the infinite degree of greatness of Wisdom in comparison to Intelligence, we designate that Wisdom is a circle in comparison to Intelligence, which is but a point. Each succeeding Sephira stands in the same relationship to the Sephira that precedes it.

From the foregoing we learn that there are ten infinite Intelligences, each exemplified as a point in a surrounding circle. Thus the last point of the last circle derives from the essence of the first circle which surrounds all the circles, and all ten form one unified whole which is encompassed by Crown, the origin of all ten Sephiroth.

The virtue of the effect is that it conceives of two things: itself and its cause. The same virtue abides in the cause, but the difference is that the cause apprehends itself to an infinitely greater degree than the effect apprehends it, and it also apprehends its effect in greater measure than the effect itself does. Now you can realize that all the conceptions of the last effect; that is, of man, are but a limited reflection of that which is above, and he has no conception whatsoever of the essence that pervades all creation. Even the highest conceptions of the great sages, like Rabbi Simon ben Jochai and his colleagues only touched the light of the upper realms, but not their essence. From this we may understand how little we can conceive with our limited minds, which are infinitesimal by comparison.

Our remoteness from the Creator is the cause for our limited conceptions of the upper light and this obstacle can be removed by virtue of our good deeds. For the distance between created man and the Creator is lessened or increased in accord with man's behavior. As the Talmud says, in Horeyoth, p. 11: "Your deeds draw you nigh; your deeds place you at a distance."

THE FIFTY GATES OF INTELLIGENCE

EACH of the seven lower Sephiroth of the World of Emanation, which make up the three-pillared government of the heavenly supervision, includes all seven. For, whatever is in one, is in the others and they are wholly integrated. Thus, they make up a total of 49 powers, representing the restrictions of the light of their source, which is Intelligence.

In Intelligence they are 49 concealed powers, and together with the source, make up 50 "gates." This is why the Zohar defines Intelligence as "yovel" (50 years), and speaks of the "beauty of yovel," for she represents the 50th year.

Moses conceived the 49 gates of Intelligence, but of the essence of Intelligence itself, the 50th gate, he did not perceive. The 49 gates (or Sephiroth) correspond to the 49 days of the counting of the Omer (from Passover to Pentecost), and on the 50th Day the Torah was given.

Just as there are ten sacred Sephiroth so are there ten impure Sephiroth, and just as there are the 49 aspects of purity as above mentioned, so are there 49 aspects of impurity paralleling them. When the Israelites were in Egypt they were tainted with the 49 impure aspects, and the Creator had to redeem them through the medium of the 49 pure aspects, for each and every one of these 49 powers was appointed for an individual act to combat the power of the impure aspects. Although these gates are in absolute unity with Intelligence, they are decreed by their Maker to act as

separate entities and each is to issue a different act. This operates on the same principle as the five different articulations of the mouth, described previously.

The Creator manifested the good “yetzer” which is pure and the evil “yetzer” which is impure. Each respectively is endowed with power. Therefore, when the Creator wanted to subdue the 49 impure powers, He issued against each of them one pure power and thus through the medium of the 49 pure aspects conquered them.

At the stage where the manifest supervision of Emanation functions through the seven Sephiroth, they are then divided into forty-nine aspects or gates, (each is combined with all the others). At a higher stage of unification; namely, when the seven Sephiroth are elevated to their source—Intelligence—they become more inclusive. Then they are counted as five Sephiroth. (Foundation and Kingdom are then raised and thus merge and blend within the one Sephira Beauty). Each of the five comprise at this stage ten Sephiroth and thus total fifty aspects or gates of Intelligence. Because the more unified the divine powers become, the greater they are in number. Thus when we consider the lower Sephiroth as comprising ten Sephiroth each, then the seven are reduced into five Sephiroth; namely, Mercy, Judicial power, Beauty, Triumph and Splendor. Because of the elevation of the seven lower Sephiroth into their source, Intelligence, it follows that Intelligence itself is also then simultaneously raised and becomes more unified with her source, Wisdom, which is more concealed. Intelligence then unveils her predominating sway through these fifty gates, issuing infinite compassion to the righteous and the world at large.

Such a revelation of power will become manifest at the time of redemption and then the impure powers will be totally annihilated. Isaiah's words will be fulfilled: “He will destroy death forever; and the Lord God will wipe away tears from off all faces.” (Isaiah 25, 8). “And the Lord shall be King over all the earth: on that day shall the Lord be One, and His Name One.” (Zechariah 14, 9).

KINGDOM, THE SYMBOL OF SABBATH

THE seven Sephiroth are considered as a point with six extensions within a circle. Kingdom is the point and the other six Sephiroth are the extensions. Just as the point is the builder of the circle and its sustainer, so is Kingdom the builder of the six Sephiroth and their sustainer. In every world Kingdom is called "point" because Kingdom of the Infinite was restricted into a point, and since she is the origin of all things, wherever there is a Kingdom it is called by the name of the original Kingdom. Because the original supervision of Emanation consists of six Sephiroth and Kingdom, it is symbolized by the point and six extensions within a circle, the measure of each extension from the central point of the circle to the circumference being one-sixth the measure of the circle. Thus the six extensions from the central point total the circumference, and no other number of extensions will equal the whole circumference.

We find that in Intelligence the extensions are considered as concealed in their source and are but points—thus there are seven points, each including seven. However they are utterly indiscernible, being completely concealed. When they issue from the source, Intelligence, and are revealed, they appear as a seven-fold entity of a point with six extensions: Thus Kingdom is the point and the other six Sephiroth the extensions. Each of these in turn comprises all of them, making a total of 49 aspects or powers as explained previously.

Each Sephira Kingdom is called "Sabbath" which is the point, and the Sabbatical year is also designated by Kingdom as a point with six extensions in terms of

years. Intelligence is called the Great Sabbath, which comprises a period covering seven sabbatical years, in other words, 49 years. Just as Intelligence is the source of all the Sephiroth, so is the 50th year the source of all the years, for the 50th year is designated by Intelligence. In the same way that the point of the seven Sephiroth is the source of all the six surrounding it, so is the sabbatical year the source for the six years, As Kingdom is the central point amidst the Sephiroth, in the same way the Sabbath is the central point amidst the days. Thus Kingdom is called Sabbath, and Intelligence is called the Great Sabbath. Just as a point in a circle is the source to six extensions, for without the point there could be no extensions, so is the seventh day the source of the six days of the week, for without the Sabbath there would be no six days. They are nourished with life and supervised by the Sabbath, and they in turn bestow life and sustenance to all living things during the six days.

Now we may understand the purport of our eulogy of the Sabbath, especially the words: "To meet the Sabbath, come let us go; for it is the fountain of blessings; in the beginning of olden times was it appointed; for though last in act, yet was it first in the thought of God."

Therefore let every wise man correct his transgressions before the advent of the Sabbath, to enable him to approach the source cleansed and purified. And even more must he achieve this state of purity before the Day of Atonement, the source of sources, which symbolizes Intelligence, the Great Sabbath.

From the foregoing we realize how important it is to observe and honor the Sabbath, for it is the spiritual source, the soul of the six days, and from it life eman-

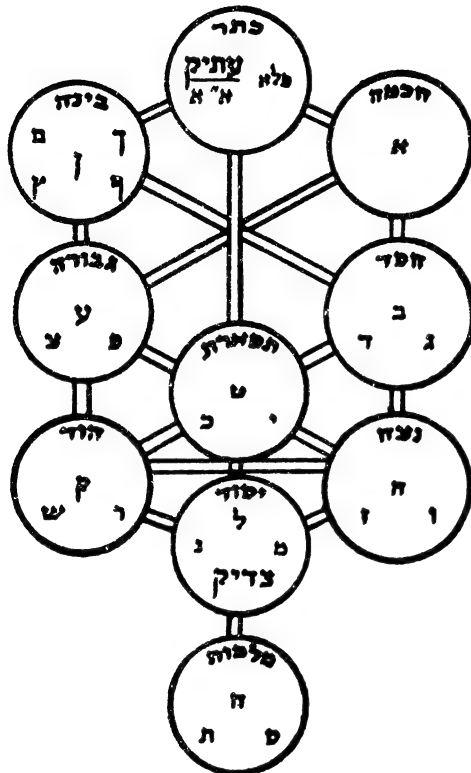


Chart 13

There is an alphabet in every world. The decimal or centesimal numerals of the Hebrew alphabet in our world is reduced to the minimum of its single numerical values. For instance: the letter "Koof" ordinarily designates the number one hundred; but in the world of Action, our world, it is reduced to the minimum number of "one." So is the letter "Yod." It designates the number "ten," yet it is also reduced to the number "one." The same law works in all the other decimal or centesimal numerals of the alphabet.

Each of the seven lower Sephiroth has three letters. Hesed of the right pillar has a numerical value of 9. Netzach has letters which amount to 18, when reduced it is also 9. Thus, each one of the Sephiroth of the right pillar has the equal amount to that of "Emet," truth, which is also 9 when reduced. (The full amount

of Emet is 441). The above is to teach us that the entire pillar of Mercy bears the symbol of truth of our Maker. This is why it is said in Psalms (89: 3): "... Through Mercy the world was built ..." and in Samuel (15: 29), "Netzach of Israel will not lie." Also Malchut which is in the middle pillar, the last sephira or the signet ring of every Partzuf, has also the reduced numerical value of nine. Not so is the case in the left pillar. Geburah has three letters amounting 240, the numerical value of "Amolek." Hod has the letters of "sheker" or falsehood. Each one of these two have the number six when reduced, equal to that of "sheker." Besides the words of "Amolek" and "sheker," we also have three letters in the left pillar which spell "Rosh" or "wicked." King Solomon referred to the above when he voiced the following words: "For though the righteous, the 'Zaddik,' were to fail seven times (in his strife with evil), he will (eventually) rise up again: but the wicked (the Rosh) shall stumble into misfortune. ..." King David also expressed fully the bitter struggle of a "Zaddik" in his combat with the "Rosh," the hostile forces. Thus said he: "The wicked, the 'Rosh' looketh out for the Zaddik (the righteous) and seeketh to slay him, the Lord will not leave him in his hand. ..." Psalm (37: 32, 33), (It has been repeated previously that our concern in correcting lies in all the seven lower Sephiroth). We see thus, that the left pillar has the defect of sheker, Amolek and Rosh, to convince us that this is the pillar where our Maker is demanding of us to emend. It is decreed from on High that we must reveal the truth to the world.

Thus, the "Zaddik" in the middle pillar, is duty bound to abolish the "sheker," the hostile forces, from the face of the earth. He, therefore, reduces the numeral six or the sheker from each of the original numbers of the left negative pillar, then the remainder of "nine" or "truth" is the lot in each Sephira. Thus, if you will subtract six which is the reduced number of "sheker," from the number "240" which is in "Geburah," the remainder will be "234," now reduce it to its minimum you will get "9." You will find the same result in the sephira Hod when subtracting six from its original numerical value, which is 600, you will find a remainder of "594," when reduced it also equals "nine" or that of "Emet."

Tiferet and Yesod or "Zaddik" of the middle pillar has a reduced value of "3" in each, lacking an amount of six to fill the

completeness of "9" or "truth." Therefore, the "Zaddik," thanks to his great wisdom, courage and sacrifice detaches the six or the "sheker" from each of the left pillar, thus affecting the disclosure of "Emet" or "truth" also in the left pillar. Now the middle pillar is also augmented by the six because of the "Zaddik's" implementation. Add the six from the left pillar to that of the "3" in Yesod and Tiferet, you will have the number nine in each of the two sephiroth which is above Kingdom. We have now the number "9" in each of the seven lower Sephiroth, all equal to the reduced value of "Emet."

The three letters of the word "Emet" or "Truth" is the beginning, middle and end of the alphabet. These letters are located on the right and middle pillars. The truth of the left pillar is veiled by the shell or menacing forces of evil until the Zaddik appears on the scene to raise the truth (Emet) from the dust of the earth, as it is said in Psalms (85: 12) "Truth (Emet) will grow up out of the earth." All is based on truth, because the Holy Name "Havaya" is the source to the Sephiroth and all creation. This is the reason why every Sephira must be pervaded with the symbol of truth, which the numerical value of 9 designates. The world is governed through the basic ten Sephiroth, therefore, man must also govern his life towards the goal of exposing the truth to mankind. The Torah is the instrument for this great end. This is the reason why the Torah is called "Torat Emet."

The "Zaddik" is actually the inferno, the crucible that burns and transmutes the "sheker" into "Truth" by dissolving all the lower forms of his elementals of "sheker," thus illuminating all the worlds with the light of eternal truth. Through the merit of the "Zaddik," the race at large is enhanced and thus illuminated with the light of eternity, and the truth of our Maker. This is conveyed in the Prophet's words, Micah (7:20) that God will eventually grant the boon of "Truth" to Jacob, for Israel characterizes the middle pillar, the "Zaddik." When the "sheker," which are the lower forms of our lives, is raised by the "Zaddik" to the source of "Wisdom," then all the trait of "sheker" are burnt away; it loses its entire power and effect; it vanishes into oblivion like a drop of poison in an ocean of water.

The Holy Name "Havaya" has a numerical value of twenty-six. However, when spelled out fully we arrive at four different numerals of the same Name. Thus, there is a "Havaya" in King-

dom which has no middle letter in the "vav," its letters are double and the numerical value is "B'N" or "52." (The final Nun is seven hundred.) There is a "Havaya" in "Tiferet" or "Beauty." Each letter takes an alef the numeral of this Name is "45." The third Havaya is in "Bina" or Intelligence, this Name has an Alef in the Vav and a Yod in the upper and lower Hey. The numeral of this Name is "63." The last Havaya which is found in Wisdom takes a "Yod" in all its letters, its numeral is "72." The first letter "Yod" in each "Havaya" is spelled "Yod," "Vav," "Dalet." Each of the four Holy names is also equal to 9 when reduced, the same number as that of "Emet" truth.

This shows, that the Holy Name of God is the source of all the truth existing in all the worlds. By these names, God created heaven and earth and all its constellations. A four lettered Name Havaya is also hidden in man, for in the image of God man was created. Therefore, man is called to dwell in this world to tear down the mask of darkness, falsehood and corruption — which enshrouds all mankind and to attract the glorious sparks of the eternal light of "Truth" to our Universe, for all eternity. This means the eventual disclosure of the Messiah and the consummation of the long-hoped for millennium to humanity.

ates to all the days, which are as its extensions. The prophet says of the seraphim, who inhabit the world of Creation: "Each one has six wings." (Isaiah 6: 2). The six wings symbolize the six extensions which go with each point.

Kingdom of Emanation which is bestowing bounty to all the worlds below it, has in the world of Creation six-winged angels—"Seraphim," just as she has her six extensions. The "Seraphim" are the messengers of Kingdom to execute her decrees to the nether beings. The supervision of Judgment or Mercy is meted out by them. Ail is wrought in accord to men's own devising.

Because the Sabbath is Kingdom, or the source of the six days, "whoever defiles it shall surely be put to death." (Exodus 31, 14) Work was prescribed for

the six days alone, and if one works on the Sabbath he transforms the holy into the profane.

We see thus that the seven Sephiroth of Emanation appear in every phase of manifestation, down to the days of the week. The twenty-two letters of the Hebrew alphabet also are revealed by the seven Sephiroth.

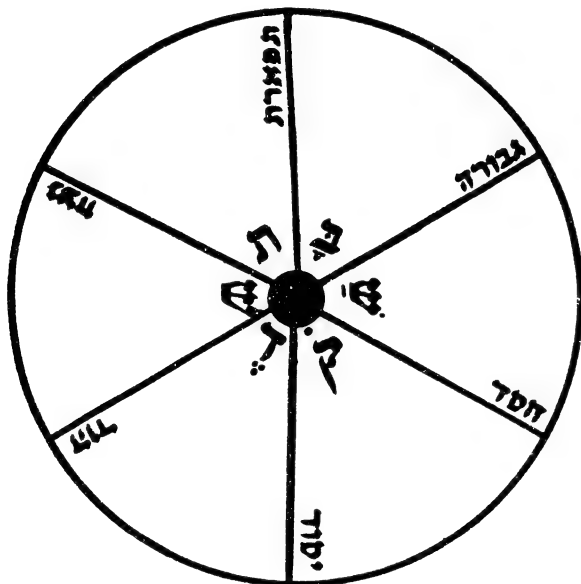


Chart 14

The central point is the seventh day, the Sabbath. It is also the Kingdom of God or the Shechina. The six extensions are the six days or Sephiroth which stem from it. Because the Sabbath is the source to the six days of the week, therefore, only six extensions have the same measure of its circumference.

The letters: Reish, Alef, Shin which mean rosh or head in Hebrew precede the letters Shin, Bet, Tav which spell the word Sabbath. This is evidence enough to substantiate the expression of the Sabbath being first in thought or in the "head." The holiness of Sabbath is also seen in its reduced numerical value of 9 which is equal to "Emet" and to that of the holy Name Havaya. The total of 27 Havayas also equals the numerical value of Sabbath.

The letters, just like the seven Sephiroth of supervision, are divided into the three pillars of Mercy, Judgment and Compassion. The outline of the Aleph comprises all the other letters by picturing the three pillars: thus, there is a Yod above, designating Mercy; a Yod below, designating Judgment and a Vav in the centre designating Compassion. In this way the Aleph bears the meaning of a source, which comprises all the letters. Following Aleph, come Beth, Gimel, Daleth, Hay Vav, Zayin, Cheth. They are the seven letters which belong to the entire pillar of Mercy. Beth, Gimel, Daleth, is Mercy; Hay, Vav, Zayin is Triumph; Cheth is Kingdom. Teth, Yod, Khof, Lamed, Mem, Nun, Samech, are considered to be the entire pillar of Compassion. The first three comprise Beauty; Lamed, Mem, Nun make Foundation and Samech is Kingdom. Ayin, Pay, Tsadek, Koof, Raish, Shin, Tov are considered to be the entire pillar of Judgment. Ayin, Pay, Tsadek is Judicial Power; Koof, Raish, Shin is Splendor, and Tov is Kingdom. We find that Kingdom is also comprised of three letters. As the receptacle she receives from all of the pillars, one letter of each pillar. Each Sephira has three letters, with the Aleph there are twenty-two letters.

The five final letters: Koof, Mem, Nun, Fay, Tsadek are the same as the curved ones, but they are pictured as extended because they hint at the high place which is their concealed source. This place is Intelligence. When they are revealed they become bent into curves.

In order to clarify a little more the contents of this chapter, it is important to recapitulate the significance of the final letters. The erect position of the five final letters designate that the source of the revealed Sephiroth stands ever ready to issue the great light of

the fifty gates of Intelligence, the absolute compassion and all good which they hold within themselves. These fifty gates of Binah or Intelligence, is a most powerful light of Kedusha. The revelation of this glorious light of Binah will bring an end to all the hostile forces of evil which cause misery and bondage in the world. The outflow of this light will illuminate the Universe as soon as Kingdom is elevated and thus be united with Beauty through the medium of the Zaddik or Foundation.

In other words, the seven Sephiroth of the body, each comprising all the others, must first be unified and then reduced to the number of only five Sephiroth: that of Mercy, Judgment, Beauty, Triumph and Glory. When this unification takes place, the number of each of the five Sephiroth of the body is then augmented to ten Sephiroth, instead of the previous original amount of only seven Sephiroth to each Sephira, totaling 49 Sephiroth. Thus, at the time of unification, the five Sephiroth total fifty Sephiroth. In the event of such enhancement, the body, because of its translucency, merits unification with its source in Intelligence. This is the only manner by which the final letters in Binah will ever open up to shower the world with the immensity of its light. To be more specific, we must say, that because of the ascent of the body to its source, the fifty gates of Kedusha are manifested and transmitted through the united fifty Sephiroth of the body, then, the body in turn, bestows this intense light of Kedusha or redemption to all the nether-worlds. The blending and uniting of Foundation and Kingdom with Beauty is wrought by the good deeds of the Zaddikim, the true servants of God.

THE EVIL SPIRIT AND ITS SOURCE

IN creating the severed beings the Supreme Being desired that in the scheme of things there should exist a power of evil which would necessitate the operation of choice in man, before he could be united with his Maker. For it is the nature of all the lights of the world of Emanation (Atzilut), the source, and also of the spiritual branches issued from them; namely, the soul of man—if not for the obstruction wrought by the evil spirit—to be constantly united; that is, the branch with the source, man with his Maker. Because the soul is enclosed in a material body the evil spirit has access to and influence over the body. Thus the soul is subjugated to the body and is obliged to fulfill its dictates. In this way unity between man and God is impeded.

The angels have no body and therefore are not subject to any hindrance by the evil spirit. Thus they are constantly united. By their very nature of spirit they fulfill the command of the Maker and there is no effort or labor involved in the administering of their duties. They are inevitably drawn towards the Maker as the shadow follows man. In their case there operates no principle of reward and punishment.

If man's endeavors to fulfill Torah and precepts and render worship would be constant in quality; that is, if he were to achieve the state of fulfilling in true love and fear of his Maker—stripped of earthly desires and fears which the evil spirit invokes—then the supervision would be constant and changeless. It would con-

sist of a bestowal of all-good. Since man's proclivities from birth are towards earth he must sever those ties and lift his feeling and thought towards his Maker. This involves labor and effort. If he undertakes it he will be rewarded by his Maker.

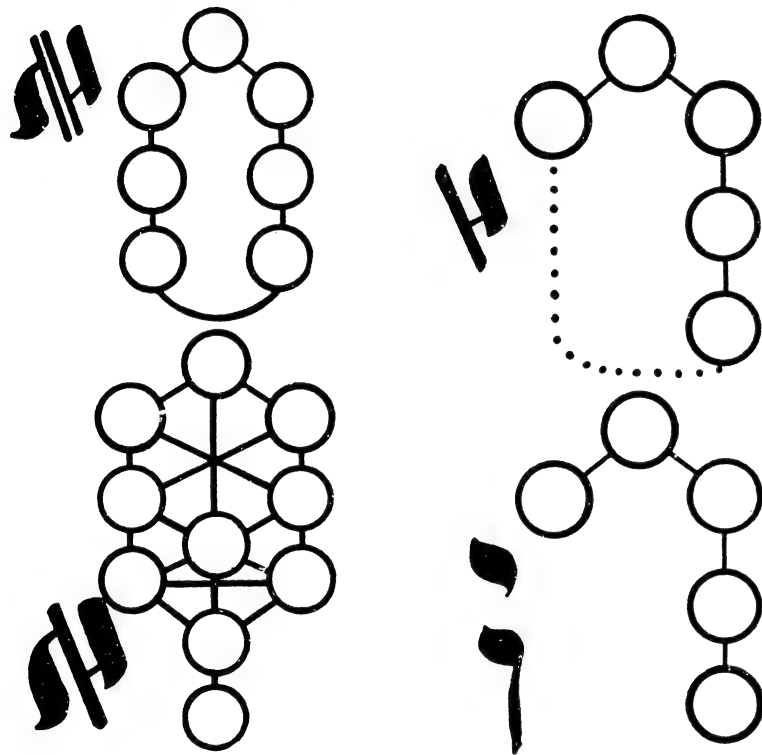


Chart 15

1) The "Vav" designates man, the "Yod" is Wisdom always hovering over man, awaiting entry, provided man awakens first to learn wisdom. 2) "Yod" linked with man designates that by virtue of his efforts he begins to scale the rungs of "Jacob's ladder." The eighteen points refer to the sacred life essence which are enmeshed in man's bodily pulls, now raised to their spiritual source. 3) The breach in the "Alef" points to the proximity of his goal, but has

still a broken heart, lacking completeness. (Upon such a man David said, "The Lord is nigh unto them that are of a broken heart." 4) The complete "Alef" with the ten Sephiroth show that man finally has attained a complete receptacle to draw light unceasingly for all eternity.

The revelation of the complete Alef also designates the complete redemption of the soul of man or humanity at large from the hostile forces or Klippoth.

For the difference between exile and redemption lies only in but one Alef. The word exile, in Hebrew "Galo" (Ezekiel 1: 1) is spelled: Gimel, Vav, Lamed and Hey. The word redemption, in Hebrew "Geoola" is also spelled the same as the word exile or "Galo," but it takes an additional "Alef" after the first letter "Gimel." This is to prove that by the discovery of the "Alef" we are completely redeemed.

The involvement of the four stages is in keeping with the gradual evolution of Israel's total deliverance as is delineated in the Song of Solomon (6: 10): "Who is this that: 1) shineth forth like the morning-dawn, 2) beautiful as the moon, 3) bright as the sun, 4) terrible as armies encamped round their banners?"

For the purpose of necessitating this labor the Supreme Being created a force whose nature is to restrain and sever. That is, wherever it is found it will cause severance in that which is united. For instance, this evil spirit may lodge in the heart of man and thus cause it to be turned away from the Creator. Thus David prays: "Create in me a clean heart, O God; and renew a right spirit within me." (Psalm 51: 12) When severance occurs, then the bestowal of spiritual bounty is diminished because of the absence of awakening by man—namely the lack of fervor in worship. Where it does not succeed in severing, and there is an awakening from below then the bestowal increases.

This obstructing entity exists as source and branch, for it is a creation paralleling the sacred extension. The difference is that this second being is a servant sub-

ordinated to the sacred extension, just as are the other angels, for this is an effect and not a cause, and it is a severed, disunited being. In order to have access to the entire makeup of man, whose soul also partakes of the ten Sephiroth, it was necessary that this "sitra achara" (other side) be a complete entity similar in nature to the sacred extension. Thus it has access to certain points in the divine extension from which it draws sustenance; otherwise it could not exist even for a moment. These particular points are in Judgment, for the nature of rigorous Judgment is to deprive and obstruct. Power was given to this entity to delude man and it is her work thus to sever souls from the source.

Since man is a spiritual being it is for him to understand God, to worship Him and to fulfill the precepts. By delusion is meant that he loses sight of this truth and is drawn after material pleasures and interests. The choice lies with man. Even though the Scriptures arouse in man the desire to unite with God, promising him the realization of heavenly joys right here on earth which rival any earthly pleasure, and he tries to follow the advice of the sages to be drawn towards this unity, relinquishing gradually his earthly interests and pleasures, the evil spirit enters in and deludes him, swaying him from his decision. He is tempted with earthly gratification and falls back from his ascent. He is haunted by his "yetzer ha-rah" and thus the evil spirit dominates him. Hence the sages say: "All have the desire to fear you"—in other words, everyone would wish to attain the knowledge of your Holy Name—"but," they continue, "not all who desire it have this privilege." Not by mere desire can this be accomplished. One must pay the price, by freeing himself degree after degree from his earthly ties. Thus

he will become purified so that he will be fit to stand before the King of kings.

In what manner does the evil spirit sever? The Supreme Being emanated the ten Sephiroth, which would bestow much bounty to created beings if they were ready, but their readiness is dependent upon man's deeds. Through his acts he arranges them in order. That is, by subduing his own evil spirit he also eliminates the obstruction which blocks the flow of bounty from the Shechina to man. For man is brought into the world for the express purpose of subduing this evil spirit. And when he amends himself, he also amends the upper realms.

Because the soul is to be united with her source of splendor and goodness, she must perform good deeds of Torah and precepts to correspond with the number of parts of the body and soul, for the latter correspond to an equal number of parts in the source which issued them. Each precept which the soul performs binds a particular part of the soul to the corresponding part in the source. For instance, if a person performs a precept of charity, it is of the nature of mercy. His act binds the Sephira Mercy of his soul to the Sephira Mercy in the origin which issued the soul. The evil spirit tries its utmost to delude man and deprive him of perfect performance of the precept. When successful, man is severed from his source and the necessary awakening is lacking.

This impure being is arranged opposite the sacred being, in ten Sephiroth and five phases. Its branches are the demons and the spirits of the wicked. It also has the offspring in the world of Action; that is, the impure things and evil-doers.

The measure of sustenance that this evil spirit derives is no more than that which is necessary for it to maintain itself. Power is added to it by the evil deeds of man, thus strengthening it and permitting it to appropriate more nourishment from the spiritual light. Thus the deprivation of light is greater as a result of man's evil deeds. This is the operating system that the Supreme Being arranged: when a sin is being committed, much more sustenance is provided the evil spirit than its allotted portion; and because of this extra sustenance, her power is increased and she is able to do more harm. Thus she severs and restrains the light of bestowal increasing the chasm between man and the Origin. The light originally intended for a specific part of the soul is appropriated by the evil spirit when the soul is sinful. Then she has sway and expands and hovers over that part of the soul which has sinned, severing it and incurring the lack of bestowal, with a consequent lack of emendation.

This shell (klipoh) remains in her appointed place, but when man sins, failing to perform a precept, or trespassing against a prohibitive precept, she is ready with her accusation and from her place she demands the debt which is her due; that is, sustenance from the Divine Being. By virtue of the judgment which the Supreme Being has enacted for the world's supervision, she tirelessly continues her accusation until the luminaries conceal those lights which would have shone forth had the precept in question been performed. Thus it is found that the light of Mercy is diminished and Judgment is increased, and this causes defects in all the lights which are bound up with that particular precept.

Thus we find that the shell obtains the power to

overstep its limits against the sacred being, and to block the avenue of its radiation of light. This signifies defects in the lights. But when man triumphs over his evil and the evil spirit (shell) is subordinated and remains chained within her limits, then the lights shine as they are meant to shine.

TORAH, PRECEPTS, PRAYER AND SACRIFICE

IN order to understand the above enumerated duties we must present two introductory matters. First that the Creator created everything in the entire universe of His own free will and not of compulsion. He created man with a capacity to receive his sustenance and achieve completion. If man does not attain completion or perfection he himself is at fault. For when he prepares himself he can partake of the Creator's bounty and goodness. Thus if the light and bounty is withheld from him, it is only due to his lack of preparation. For the way of the Creator is ever to benefit man and to maintain him in the best possible condition.

Thus when the upper worlds are united and bound together then the greatest good is to be found in them, but if this union is lacking in them; men themselves are the cause for the light being expelled from them. This is what the Zohar expounds in many places: The Supreme Being, blessed be He, is the fountain of light that never fails and never ceases in its bestowal to the worlds, for His will is to bestow perpetually, but the beings who are unprepared are themselves the cause for their lack of bounty.

The subdivision of the worlds is as follows: Emanation, Creation, Formation and Action. The world of Emanation receives its light from the Infinite, without any veil or garment, just as a soul which is extended into the whole of a body. All the ten Sephiroth are a body to the Infinite Light which is their soul. This is

not true of the rest of the worlds which draw their nourishment through a veil and garment. The worlds below Emanation may be likened to a garment on a body. Thus Creation, Formation and Action are the garment to the body Emanation, and the body is the abode of the soul, the Infinite Light. The second world, which is Creation, is called the "world of the throne," also comprising ten Sephiroth. They clothe the ten Sephiroth of Emanation and receive their light from the Infinite through the medium of the ten Sephiroth of Emanation. The third world, Formation, is the world of the angels. They receive their Infinite light through two veils; namely, the world of Emanation and the world of Creation. The fourth world, the material world of Action is a garment to the world of the angels and those below receive the Infinite light through three veils, by way of the three above-mentioned worlds.

The second introductory matter is that the entire being of the nether world, the world of Action, is subdivided into three parts. Two of them comprise the three worlds of Creation, Formation and Action and one part comprises all four: Emanation, Creation, Formation and Action. The first part is the vegetable kingdom which is made up of a great many things. Not so is the mineral kingdom, whose aspect is subject to change according to man's will. That is, man may change the elements of minerals. Thus they cannot maintain their natural appearance, while the vegetable kingdom preserves its natural appearance to the extent that it is divided into definite and distinctive categories. These comprise the world of Action in respect to matter, which is a combination of four elements. They also partake of the world of angels (Formation).

The sages interpret a verse in Job, saying that there is not a blade of grass below which has not a guardian angel appointed above which causes it to grow. Thus we see that the power of the angels is also imparted to these two kingdoms. They also partake of the world of the Throne (Creation) whence they derive power.

These two kingdoms, the vegetable and the mineral, which also partake of the powers of Formation and Creation through the sacrifice and the incense which was offered up in the time of the Temple, caused the linking of all the worlds. However they do not include in themselves the Sephiroth of Emanation, because these are only bound through the conscious intent of man. When we said that they partake of the upper worlds we do not mean that they have Ruach-Nefesh but that when the precept of sacrifice is performed the act raises them to their source and their very essence is united because of performance of the precept, and the spiritual source which supervises them rises up to the world of Throne (Creation). However from there upwards to the world of Emanation they have no direct relation and no connection; this lack can only be overcome by other means.

In the same way the second part, which is the animal kingdom, is a combination of the three worlds: Creation, Formation and Action, but they comprise in themselves, because of their bodies which are composed of the four elements, the four angels and the four heavenly beasts of the chariot. However they too do not partake of the world of Emanation for the same reason as mentioned above.

The third part which comprises all four worlds: Emanation, Creation, Formation and Action, is man, particularly the righteous ones (Zaddikim) of the

children of Israel, who comprise in themselves all the worlds because of their body, so that in image and character they represent the image of God. Thus they comprise Nefesh-Ruach-Neshama of Emanation.

When the sacrifice was performed consisting of vegetable substance then the smoke which arose from the body bound all the degrees of the world of Action; then the spiritual essence of the vegetable substance bound the degrees of the world of Formation, thus the entire order of angels. Its essence from the world of Creation bound all the powers of the world of Creation. But in the world of Emanation the work of binding could only be accomplished through the intent of man; namely, the action of the priest. The intention of the priest is to complete the lack in the lower orders by raising them to the world of Emanation. There is no question that if the herbs were to fall into the fire by themselves they would not effect any binding, or if the priest would perform the sacrifice without any definite intention it would also not yield the effect of binding. However, through his concentrated intention all the Sephiroth are bound together. Because of his power to reach the height of the Sephiroth of Emanation, all the inferior qualities of the sacrifice rise.

It is the same with the animal. When the animal offering which has its origin in the world of Creation, is made, through the smoke of its body it binds the powers of the world of Action; through the spirit within the body it binds the angels in the world of Formation. Through the higher spirit it binds the degrees of the world of Creation and through the priest with his intention it binds everything in the Sephiroth of Emanation. Thus we find that the act of sacrifice at the

time when it rises is to bind and unite the divine essence of all the four worlds, Emanation, Creation, Formation and Action, and all benefit through the act of sacrifice. For then the Infinite bestows his light to Emanation and from there the light shines to all the worlds.

Prayer serves the same function. As the Zohar Pikude tells us: By prayer the chambers are bound one with the other, united and raised, for its action is identical with that of the sacrifice. As the sages tell us, the prayers were introduced to correspond with the sacrifices. The Chambers are exterior entities encompassing the heavenly garments. Their function of uniting with the upper prototypes through the sacrifices, began first in the world of Action. Our prayers now in exile, substitute for the sacrifices performed at the time of the Temple. The sages assert this by answering the question, as to what is the substitute for sacrifice now in the exile? They say, "Our daily prayers, take the place of sacrifices." However, by the other precepts which man fulfills he does not bind or unite any power in the way that sacrifice does. What it does accomplish is the binding of the Sephiroth of Emanation, and this causes the bounty to be bestowed to all the degrees. Therefore the Zaddik, in performing the precepts, does not need to concentrate upon the angels, or the throne, because these are not affected or bound by his performance of the precept. However, the upper Sephiroth of Emanation benefit, because they are united by the precept. For the binding of the Sephiroth is achieved only through Torah and the precepts and there is no doubt that when the precept is performed perfectly it rises before the Maker, and is accepted. He in turn showers His blessings of bestowal to all the

worlds. Nevertheless the angels of the world of Formation and the powers of the world of Creation are not bound by this performance of the precept. Only the Sephiroth themselves are bound and united.

The reason that this performance of sacrifice by the priests achieves the binding and uniting of all the worlds and Sephiroth, may be understood from the following.

It is already known to us that the world of Emanation is the origin of the other three worlds and all that is in them. Thus the Supreme Being willed that a portion of Light, known as "sparks" of the world of Emanation be sent forth into exile and caused to descend into the degrees of the world of Action where they are clothed in matter, so that man shall have the opportunity of releasing and thus redeeming them. In other words, raising the sparks of light back to their source. The goal of creation is that all essence which was sent forth from the source should finally return and unite with the source. This may be compared to a king having an only son whom he sends out of the country to learn the ways of the world. During his absence the king longs to have his son back, and even more does the son long to be back at his father's house. When they are finally reunited a greater bond of love and joy is between them than before the separation. Thus the world of Emanation longs for the return of that which was severed and even more so, do the severed sparks long to be raised back to the source. These sparks of divine essence which abide in the lower world are defined as water. It is to them that the Zohar refers in the expression: "The lower waters weep and say: 'Would that we were redeemed and come into the presence of the king.'"

Therefore when man by sacrifices or prayers and fulfillment of precepts yields the result of raising these sparks to their origin, great joy and love are stimulated in the upper realms and by virtue of such love and joy the Sephiroth are bound and united. This is called the "raising of M'N by man and in return he gets M'D, meaning the bounty of light, as reward for the great achievement.* Only by this process is bounty extended to man.

Now we understand the law decreed by the Maker that man must awaken first before he can get the bestowal, for he is the only medium by which the divine sparks can be released and raised. In addition to the great joy attending the raising of the sparks (man's will serves as the vessel for raising them) there is an additional delight in the upper realms because man has fulfilled the will of God. By this we will understand the expression in the Talmud Taanith and in the Zohar that "not a drop of bounty descends from above ere two drops of essence arise from below." This means that man must raise two "drops" before he can get his bestowal. Man's fear and love of God are the "two drops" of essence which must rise from below.

* M'N stands for the "mayin nukvah," the waters of the feminine potency, or the passive principle, and M'D stands for the "mayin dchurin" the waters of the masculine potency, or the active principle.

EVIL FROM PURE SPIRIT

ALL the souls, all multiplicity, all defects and all judgments issue from the Ain Soph. The question arises, since the Ain Soph is absolute Unity, how can multifariousness be derived from the Ain Soph? Where does mercy come from, whence comes multiplicity, whence comes finiteness and boundary? The same question arises with reference to all that exists, and misleads those that speculate and claim eternity for matter. In other words, those who deny creation to be exisatence from non-existence.

However, for the congregation of Israel, who believe that creation was "yesh me-oyin," (existence from naught), there is no such problem. For everything came about as yesh me-oyin and just as yesh is from absolute oyin, so is impure issued from pure. For it is a greater feat to bring about yesh me-oyin than yesh me-yesh (impure spirit from pure spirit), even though these two represent opposites. The question of multiplicity can also be answered in the same way. Again, it is a greater feat to bring about yesh me-oyin than to produce two where only one was, or a thousand from two.

The observance of the Sabbath is the expression of Israel's faith that God created the world from naught in six days. We thus acknowledge that He brought forth creation or rather existence from non existence (yesh me-oyin). Through the means of our actions of observing the Sabbath we render evidence that His work of creation was terminated on that day, bearing

witness that the Maker is the originator of a world which was newly created out of nothing. However, anyone that profanes the Sabbath, tends to believe in the eternity of the world and matter; and that the Creator did not issue existence from non existence, (yesh-me-oyin).

We are not concerned with how all these things came into being, but rather with their intrinsic quality once they do exist.

Now, bear in mind that there is no such thing as emptiness or nothingness; for He Himself fills the whole. You can only conceive of emptiness, when you consider a place occupied by a concrete thing, and then imagine that thing disappearing. However, if you picture to yourself the Ain Soph alone, with none besides Him, He fills the entire being. He is pure Intelligence, all-precious, the true Essence, which is omnipresent, and in Him is the entire being, with nothing lacking.

Do not say that His perfection lies in being absent from where creation is; or that He will be missing forever from there. That is unthinkable. For He is ever present, existent and established, and has never been absent, nor will He ever vanish. However He covered and concealed His very Essence and displayed His Intelligence in a more manifest degree (compared to His original essence). Thus the Intelligence displayed is neither an increase nor a decrease of His actual essence. In other words, there is nothing added to what existed in the state of oyin. There was no lack of this Intelligence prior to its manifestation, thus this yesh is not to be considered as something new. This Intelligence which He issued in which to unfold Himself, is not something outside of Him—for out-

side of Him there is nothing—for it is nothing but His own power which up till now has been hidden in Him and is now manifested.

Thus this unfolding garment of Intelligence is called yesh in relation to its non-manifest earlier state of oyin. Now it is said to exist. However you may not consider that this yesh lacked existence prior to its appearance, for actually He and His Intelligence are one. In this way you can settle all the doubts that arise in your mind.

Man's soul before it is manifested into this world of Action or 'Asiah' is considered to be in a state of 'oyin,' Non-existence. In other words, prior to the soul's descent, she is blended within the Infinite world. After the contraction of the Infinite into the world of Atzilut or Emanation, the soul is still considered as 'oyin,' non-existent; being indiscernible, pure, dwelling in her mother's womb, Intelligence, in the heavenly light of Atzilut. Because of the huge simple and pure light of Atzilut, she loses her identity and is compared to a candle light in a huge flame. (As the morning prayer goes: "O my God, the soul which thou has set within me is pure.")

However, the soul assumes the form of 'yesh' me-oyim, or existence from non-existence and thus becomes tainted with impure traits, after she is hewn from her source and sent into this world, robed in a body of clay, enmeshed with evil pulls of corporeal limitations, she is now revealing diverse desires of impurity. Man engrossed in self-centeredness is now lacking the true virtue of the spiritual light that of altruism. Because of such a diverse state, he is totally deprived of spiritual essence. Although, now chained to her desires of impure bodily gratifications, yet, by the grace

of God the soul on the other hand, is endowed with a power of choice enabling her to choose good instead of evil and thus redeem his soul from her bondage and exile.

Man's mission on earth is to divest himself of all dross and dispatch his soul back to its origin, to her original state of purity; namely, to convert its form of multifariousness into that of unity, enabling the soul to meet her Maker unashamed. This is accomplished only by good deeds and the study of Torah lishmo. Through such worship the soul becomes enriched with extra garments of light, affording her the power to bask in an infinitely greater light with a far exalted perception of the Maker than before. She is now, upon her return to the source, existing gloriously and happy as a self asserted entity in her heavenly pleroma.

THE SHELL OR EVIL SPIRIT

THE divine structure of the ten Sephiroth, the world of Emanation which is the heavenly man, constitutes four stages of spirit, which are comprised in the four letters of the Holy Name, Havaya. The outside negative forces, or evil spirit are precisely of the same pattern, their structure also being a composite of four basic elements. As it is said in Ecclesiastes 7, 14: "God also hath set the one over against the other." That is, He established the divine structure and He also arranged a similar negative structure of shells in opposition to the divine. Ezekiel describes the source of these four negative elements, which are water, fire, air and earth, for he saw the four shells which are the source of all evil in the world including that which is inherent in man. Thus he said: "And I looked, and, behold (1) a whirlwind came out of the north, (2) a great cloud and (3) a flashing fire, and (4) a brightness was about it." (Ezekiel 1, 4).

The first three shells are absolute evil which will be totally annihilated with the advent of Messiah. The fourth is half divine and half evil. It will be tempered at that time and will be included in the divine structure.

The source of evil in man is thus also fourfold, as follows: 1) Arrogance, deriving from fire; 2) Superfluous Talk, deriving from air; 3) Cupidity, deriving from water; 4) Melancholy, deriving from earth.

The element of water in the world of shell is called "proud waters." In man this is the white fluid or

lymph which is the source of his phlegmatic states. This power seduces man to iniquity. In the source it is called "the great cloud."

The second element is the element of fire which burns the world in its flame and from it also is derived the fire of hell. In man it is the gall which embitters the world with its bitterness. In the origin it is called "a flashing fire."

The third element is air, or wind. It is a "whirlwind from out the north" which stirs up the entire world.

The fourth element is that of earth, the black earth, the dry, the empty, as it is expressed in Genesis (37, 24): "And the pit was empty; there was no water in it."

These elements dominate all the four elements throughout the world to do evil, and they hold sway in man. All sickness derives from their domination. Israel in exile suffers through their dominion.

Bear in mind that the divine essence is exceedingly precious. It is inaccessible to man and he cannot partake of it except after much arduous toil towards purification. Even when he achieves this degree he may easily lose it. Man may be impregnated with the divine spirit the whole of his life, yet one moment of carelessness is sufficient for him to be cast down into the abyss. King David says: "There is but a step between me and death." (Samuel 20, 3). His words signify that although he was connected with the upper realms, he was cast down to the last degree, where it was but a step from the divine to the impure spirit. Nevertheless he preserved his purity. Thus, the divine spirit is very precious and difficult to attain, and just as easy to lose.

The opposite condition prevails where evil is concerned. Just as it is difficult to commune with the divine, so is it easy to join forces with evil, and equally strenuous to be separated from it. Anyone that willfully descends to evil does not rise easily. Once he is accursed it will be a long time before he can totally separate himself from evil. This is due to the ease with which evil takes root in man, even if he tries to avoid it. Evil is ever ready to haunt man, because of his material proclivities.

The Scriptures refer to these evil powers in the words "These be thy Gods, O Israel." (Exodus 32, 8) "These" connotes the evil powers in all created beings, and they are so salient that man, as it were, points them out with his finger, saying "these."

The divine essence, on the other hand, is hidden and very much concealed, for that which is of the Lord is exceedingly precious and not easily obtained.

The prevalence of evil may be illustrated in the example of the harlot who is unbridled—who is available to everyone. If she sits down, she sits at the door of her house. If she walks, it is in the open places and in the streets. If anyone seeks her she is there to meet him.

Not so is the case of the divine spirit. She is the king's daughter, who sits in the palace, concealed, and one who pursues her has many difficult tasks to perform before he may enter the palace and encounter her. As it is said in Psalm 45, 14: "The king's daughter is all-glorious within." She is not available for all, and not everyone merits an encounter. Much toil at purification on man's part and many stages of achievement are involved.

The reason why man meets with so much difficulty in striving for divine status is because he is fallible

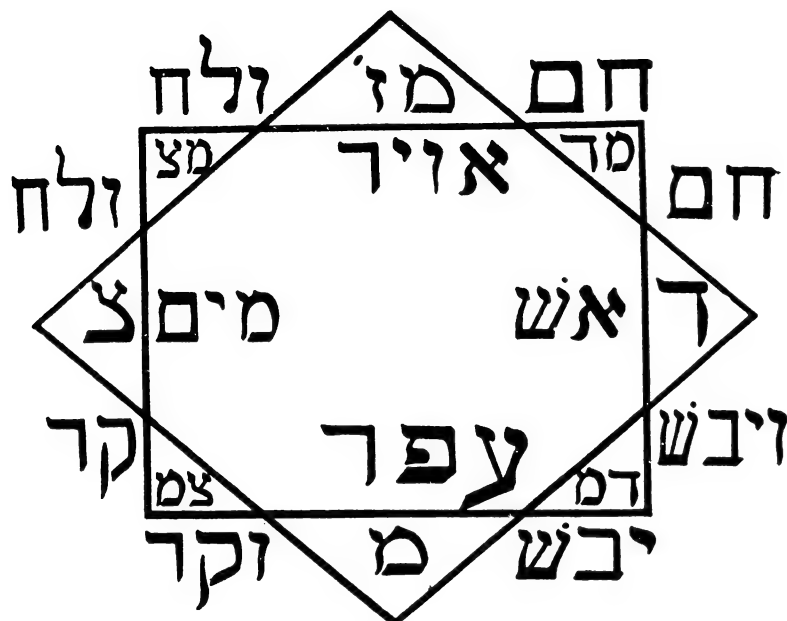


Chart 16

The square connotes the four sides of the world. The upper side is "East," the lower side is "West," the right side is "South" and the left side is "North." The four diagonal lines is another square which links all the corners of the world and causes the admixture of the diverse climates to each side of the world. These are the four basic elements: Air is East, earth is West, fire is South and water is North. Warmth and dryness is the nature of the fire element. Moisture and coldness is the nature of the water element. Because the East and West sides are connected with the south and north sides, it follows, that east and west partake of a double climate due to being linked to the south and the north sides of the world. East which is air has the warmth of the south and moisture of the north, therefore, its climate is warm and moist. The warmth is derived from the fire element of the south and its moisture from the water element of the north. The west side which is earth gets its dryness from the fire—south and its coldness from the water—north. Therefore, the nature of the earth is cold and dry.

Since evil has its source in the four basic elements of fire, air, water and earth; we are, therefore, permitted by Law to destroy the Chametz before Passover by any of the four elements. (*Biur Chametz* also alludes to the annulling of the evil-yetzer in man.) Thus: 1) We may destroy it through fire; 2) we may crumble the Chametz and then scatter it in the wind; or 3) crush it and spread it over the water; and 4) we may renounce the ownership of the Chametz by considering it void as the dust of the earth.

through the original fall of Adam. The evil that seized hold of the first Adam thus is inherited by all human bodies. This evil causes the expulsion of the divine spirit from man, just as it did in the case of Adam. Thus the outside power, the evil spirit, seizes him, and by the merest trifle he invites more of this evil spirit, which further pollutes him. By reason of the material nature with which he is endowed man is very far from the divine spirit. It is his "coat of skin" in which he is enclothed. As it is said in Genesis 3, 21, after the fall of Adam: "And the Lord God made for Adam and for his wife garments of skins and clothed them."

This "skin" is none other than the skin of the serpent, for the serpent was stripped of his skin. The serpent was king in this material world of Action and when he seduced Adam and caused him to be cast out of the Garden of Eden, he too was driven out from his place, and the Shechina along with him. Thus was the serpent humiliated in being stripped of his skin along with his dominion by which he could have annihilated the entire world. In other words, the power which he had before and caused Adam to sin, was taken from him, and this matter of which the serpent was stripped was used to fashion garments of skin for Adam.

Nevertheless the power of man is still akin to the power of the angels—it is a Godly spirit which shines

in man to help him when he repents, to divest himself of his own evil, thus to remove this alien garment in which he was dressed because of Adam's sin. As a result, he is raised to the king's palace. But this perfection comes to man only if he is persistent in his efforts and diligent in his worship through many days and years. Then if man is drawn towards his evil inclination, the sacred degrees to which he has attained open the way for him to do as he desires—not that they assist him on his downward way, but they do not bar his path. It is he himself who casts himself down from above.

It is understood that anything of weight or mass such as material man falls easily. When that occurs, the evil spirit jumps immediately upon him. Once he is "outside" there are many forces of evil which aid and abet him in his course. All that they are concerned with is to harm man. However through his recognition of the excessive harm which the evil forces incur, man is indirectly helped by them to escape evil.

THE ATTAINMENT OF PERFECTION

IT is known that the Torah's demand of man is that he strive to attain perfection, which means cleaving to God, for perfection is obtained only in this way. Therefore we repeat in our prayers morning and night that we must love God, for that means cleaving to Him. In spiritual realms separation is an indication of the absence of love, which spells disunity. Thus when man has no actual love of God he is severed. Only when the love of God is aflame in his heart, is man bound with God.

This is the reason why the Torah stresses the command: "Perfect shalt thou be with the Lord thy God." Deut. (18: 13).—If you, man, desire to be perfect, then, draw to yourself the Holy four lettered Name "Havaya." In other words, unless the Holy Name hovers over man, bestowing spiritual essence to him, man is far removed from perfection. If you adjust yourself in such a manner as to become a fit dwelling place for the Holy Name, He will then be with you, for only where there is the Light of the Maker is perfection. Therefore, utters the Torah: "Perfect shalt thou be with the Lord. . . ."

For that reason God gave man the precepts, by which he can cleave to Him. Thus in our daily prayers we express ". . . and cause us to cleave unto thy precepts" for by them we cleave to God. That is why the Zohar states that the precepts are but counsels of the Torah.

If the precepts are advice for man, the presence of a problem is hinted at. What is man's chief problem for which he may require advice? With what enemy does he find himself in combat, over whom he must triumph before he can be free from all dangers? On what score will the advice which these precepts bear be of assistance? The answer is that man has within him an enemy—the greatest enemy of all—the evil spirit (yetzer) which ever seeks to rob him of his pride and glory, his precious soul which God imparted to him. This evil spirit aims to destroy man in both this world and the world to come, as the Psalm confirms: "The evil force watches the righteous and seeketh to slay him." (Psalm 37, 32). It deludes him causing him to shirk and slacken in all the duties pertaining to his Maker. Thus it is the wall of separation between man and God. It blocks the light of his soul which is to shine within his heart, so that no word of prayer or Torah can ever be uttered with the proper fervor of love and fear. This is the reason that the Torah commands man (Deuteronomy 13, 6): "So shalt thou put the evil away from the midst of thee," meaning the evil spirit residing in man. Thus we are aware that man must combat the evil power within him before he can have peace within himself and with his Maker and thus serve Him with all his heart and soul and might. Therefore Solomon, who was well aware of human inner strife, advised: (Prov. 24, 6): "For by wise counsel thou shalt make thy war, and in a multitude of counsellors there is safety." These counsellors are the precepts given by God to man to save him from the trap that the evil spirit sets to ensnare him. By the aid of the precepts he is guided in the process of tearing out the root and branch of the evil yetzer which dwells in him.

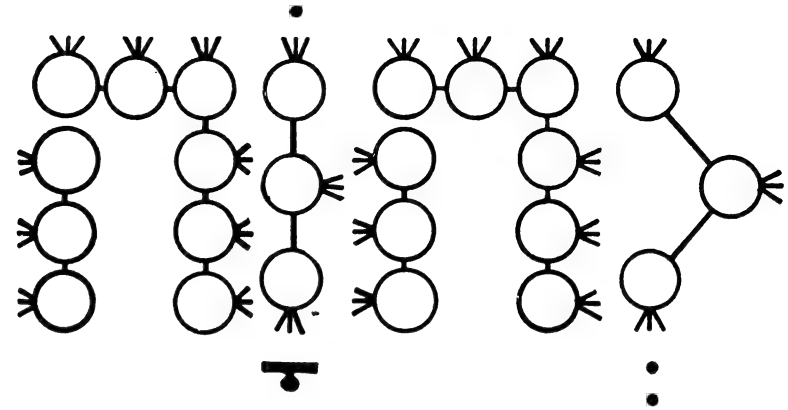


Chart 17

Rabbi Isaac Luria asserts that a four lettered Name "Havaya," such as the above chart shows, exists in the Upper Worlds. The circles point to the vacuum caused by the "Zimzum" or withdrawal of the Infinite Light from its vessel Kingdom. The three vertical lines are the first triad, the brain, it is a line of light only, instead of the departed Infinite light which shone in that area before the restriction. Light was apportioned to all the worlds in accordance with their capacity to receive. Kingdom of the Infinite restrained itself from holding the Infinite light for the purpose of making room for the establishment of all the worlds including man. For where there's the Infinite light, no finite being can ever be revealed.

Man is a world in miniature form. Man's soul is the last evolution from the world of Alzilut. He is thus the replica or a composite of all the worlds. This original vacuum appears in every aspect of creation down to man. Man's soul is a part or a child of the Shechina, therefore man's heart is a vehicle to that original vacuum. It is incumbent upon man to fill his vacuum with spiritual essence through his own search for light. By so doing, he also fills the vacuum of the upper realms and brings emendation to all creation. King David being the chariot to that vacuum which is in the Shechina, prays: "My heart is a vacuum within me." "Create unto me a clean heart, O God. . . ." "Restore unto me the gladness of thy salvation and with a liberal spirit do thou support me." Psalm (109: 23) (51: 12, 14).

The four lettered Name "Havaya" symbolizes a light extended from the Infinite. The first three letters is the light and the last "Hey" or Kingdom is the vessel ("kaly" in Hebrew) for that light. The numerical value of the first three letters spelled with "Alefs" is thirty-nine, it is the numerical value of the Hebrew word "Tal," designating light, in the words of Isaiah, that "Tal" is light (26: 19). This vessel or "kaly," which is actually a light in itself, must be understood, to be the offshoot of the heavenly light or the first three letters of the Name "Havaya." The vessel is manifested at the terminating point of the light, which in turn becomes the container of that light. Thus we see, that the "kaly" is a gradual involvement of the very essence of the light itself.

A close analysis of the relationship and numerical values of the preceding and succeeding letters of the Hebrew word "kaly" will also help to clarify somewhat more the above statement. Thus, the numerical value of "kaly," which letters are "Khof," "Lamed," "Yod" is sixty. The numerical value of the preceding letters of the word "kaly," which are: "Yod," "Khof," "Tes" (they are the source to the letters of the word "kaly") is thirty-nine, the same number as that of "Tal" or the first three letters of the Name "Havaya." Just as the preceding letters of "kaly" total thirty-nine and are the source to the word "kaly," likewise, is the light of the first three letters of the Name "Havaya," which also total thirty-nine, is the source and parent to the last "Hey," which is the "kaly" for the light of the first three letters of the Name "Havaya."

We have already learned that the last "Hey" or Kingdom is adjacent to the hostile forces, the Klippoth, which must be curbed and removed by man's own endeavors and efforts. Here, too, we are lead to discern this condition of Kingdom, because of the numerical value of the word "kaly" which is sixty or six when reduced, equivalent to the reduced number of sheker or falsehood, designating the exile of the Shechina," the lower "Hey."

When the Zaddik removes the sheker or the six from the "kaly," whose number is sixty, then the remainder of fifty-four or its reduced number nine (truth) appears on the horizon through which the world and mankind is completely remedied by the fountain of "truth" and salvation. When the "kaly" of truth is manifested, the appearance of the letters "Mem," "Lamed," "Khof," which follow the letters of the word "kaly" is brought into being. It is the word

"melech" (king in Hebrew). The numerical value of which is ninety or that of the letter "Zaddik." It shows the great reward of the Zaddik who is now crowned from above with the heavenly crown of the King Himself, to have dominion over all-creation, the handiwork of the Supreme Being.

The sages assert that "Emet" or truth is the Maker's signature. Creation is by and large the expression or the blue print of the Creator's Wisdom and greatness. In Genesis we learn that man appeared last on the scene of creation, just like a signature comes at the end of a document. Man is also the "kaly" who is destined to hold the great boon of the Maker's bounty of light. The numerical value of man (Adam in Hebrew) is also nine equal to that of "Emet." Therefore, man is obliged to unveil the authentic signature of our Maker, which is "Truth."

Since man came at the end of all Creation, therefore, man is considered as the seal of creation and alternately that of the King of kings. In sum, we may wonder, how much effort and sacrifice should man bring to bear in order that the signature of the King of kings may not be forged? For in truth, of what value is a king's document or decree, no matter how important it may be, if his signature is spurious or if it is not there at all?

This is also the reason why David appeals to man as follows: "There shall no strange God be in thee." (Psalm 81, 10). The sages question what strange God there is in man. The answer is that it is the evil yetzer. In other words, as long as the evil spirit dwells in man it is as though he had a strange God in his heart. David calls attention to this so that man may be aware of this evil spirit and attempt to rid himself of it.

An allegory is told by the sages which reveals that this evil is man's greatest enemy. The story is told of Alexander the Great, wisest of all the kings in his age. He returned home, together with his armies, after conquering all his enemies throughout the world. The very next day he proclaimed to his legions: "Prepare yourself for a still greater battle than any you have

fought until now." They exclaimed in wonder: "O beloved king, what new enemy is this? Have we not conquered all your enemies?" "Ah," answered the king, "it is not my enemies I request you to prepare to battle with now. It is the most ominous enemy of all, your own inner enemy, the evil spirit which abides in your hearts."

Thus, from birth man has to cope with an immediate problem, the weightiest of all problems, the subjugation of his inborn enemy—his yetzer or evil spirit. The Torah tells us in Genesis (8, 21): "For the imagination of man's heart is evil from his youth." God knows man's task for He has created in him the evil yetzer in order that man shall triumph over it. As Isaiah testifies: (Isaiah 45, 7) I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Therefore God provided for man the weapon, wisdom, and the counsels which are the commandments so that he could wage his war. Man must learn wisdom in order to understand the advice which the precepts hold within them and thus subjugate his evil yetzer to triumph over it and free himself. It is not enough to merely perform the precepts. If he does not understand the reason for their performance, what counsel can they convey to him?

When one learns the Kabbalah which embraces the knowledge of the intentions of the precepts and the advice which each precept bears, then inevitably one comes to love the precept through understanding the benefit it yields. This may be compared to a father who yearns to see his only son who has been absent for a great length of time. Finally the son appears before him, but he is masked, and though the son stands before the father and talks to him, the father remains indif-

ferent, not knowing him. One may imagine the great joy and love which overwhelms the father when the son unmask and stands revealed before his father. When man performs a precept and its meaning and advice, which would afford him infinite happiness and benefit, is masked, he does not react with love to the precept but performs it by rote. However, when he learns its meaning and knows the benefit to be derived by its fulfillment, it is inevitable for him to perform the precept with great love. Through this love of the precepts he arrives at love of God. Only then can he perform perfect worship, for the only worship that is acceptable is that which is performed out of love. Thus the Zohar in Kedoshim, p. 82, exclaims: "The man who does not know the meaning of the precept, how can he serve his God!" For only by knowing the precept is it natural for love to appear in the heart and worship to be perfectly performed. In the words of Rabenu Tam: "No perfect worship can ever be administered unless one learns the books of the sages which propound the secrets of the Creator, the secrets of the precepts and the secrets of worship." (p. 16 "Book of the Righteous.")

Now we may well understand why the sages assert (Psochim, p. 119) that at the advent of the Messiah the greatest reward stipulated in Isaiah, will be allotted to those who have learned and disseminated the "taamei Torah" and "mitzvot" (reasons for Torah and precepts). For only by understanding the secret mysteries of Torah and precepts may man be prepared to receive the heavenly light and thus attain his destined goal.

THE SHECHINA IN EXILE

THE divine presence, or Shechina, is the cardinal factor in the supervision to the lower beings. It is that degree of the divine which is closest to man. By prearranged order she lacks light. This lack must be filled by Israel through perfect study, perfect fulfillment of Torah and precepts and perfect worship. Until the Shechina regains her completeness of light, Israel will remain in exile.

If, on the other hand, Israel fails in the duties allotted for performance, the light of the Shechina is still further diminished. Because the evil spirit acquires extra sustenance from the light through imperfect performance of Torah and precepts on the part of Israel, the light of the Shechina is diminished and man is deprived of light. The longer we continue trespassing the law, or performing imperfectly the commandments of Torah and precepts, the greater becomes this deficiency of light.

When a defect is wrought in the Shechina the remaining lights also become defective. Things become distorted and the branches which are the souls and the angels experience exile. The root itself, that is, the divine presence, or Shechina, is also in exile.

The divine hierarchy is not subject to the limits of time or space. Only the severed beings—men—are subject to space limitations. However the divine may be found to manifest in space. The divine presence, or Shechina, when in her complete glory, filled with light, manifests from her source, the world of Emana-

tion (Atzilut), her glory is then revealed in the land of Israel. However, when in exile she does not reveal herself there. She manifests elsewhere, in the place where the shells (klipoth) abide. Actually, not all her lights are manifested there, but only portions of them. They radiate only in certain degrees of the shell. When these lights radiate by way of the shells the bestowal comes thence to Israel; but it is very meager, because the shell which surrounds the light, appropriates it for herself first.

It is true that permission was already given to the "shell" to sustain herself by these lights, but she was to obtain only her due. However because of exile her sustenance is increased and her degrees are invigorated in opposition to the lights. They cause a shutting off of the lights and they rule over Israel. Following this, all things become defective, so that even those lights which remain manifest in their place shine only with a limited light and Judgment increases and gains power in the supervision in place of Mercy. Many other deprivations occur when the shells prevail and the bestowal is reduced because of the defect of the channels.

Through redemption the Shechina will depart from the shell and will return to her rightful place, the land of Israel, following which, the shell will disintegrate. Everything will be restituted. This redemption or restitution will only be realized provided Israel takes the initiative; that is, if she awakens to learn Torah "lishmo" (for its own sake) thus performing the worship and precepts to perfection.

WORSHIP AND THE PRESENCE OF THE SHECHINA

WE must know that the presence of the Shechina, or her abiding with man, is dependent on his virtuous actions. As long as such a course is sustained and pursued, his soul (Neshama) settles in him and remains united with him. Then the Shechina comes to dwell in his soul. For the soul of man, as we have learned, is divided into three degrees, one greater than the other. The greatest of them is the Neshama. When man is born only the inferior degree, Nefesh, is given him, but by virtue of Torah and precepts he may regain the higher quality of his spirit (Ruach) and then the highest, Neshama. Neshama is the only receptacle for the Shechina and she will not come to man until he is in possession of this degree, for the Shechina does not hover over or dwell in the body of man except through the medium of the soul.

The soul, in turn, does not unite with the body unless man engages in the proper service. That is why the soul does not take root in man except when there is service and prayer. Thus, he who makes worship a paramount factor in his life and places other matters secondary to it, his soul rests continuously for his prayer and service are continuous. In that case man must of necessity do whatever is required for his material body, but only with the intention of worshipping his Maker.

However the soul does not reside permanently with him who does not make his heavenly service a cardinal factor, nor does the Shechina rest steadily with him.

We may conclude that in proportion to the occasions of worship and good deeds of man are the periods when the soul abides in him, and in accord with the soul's residence in him will the Shechina's presence hover over him.

By Shechina is meant Kingdom of the world of Emanation which shines and abides in the lower worlds of Creation. Formation and Action. The body of man is the replica of these three worlds and the soul is the replica of the Shechina and is also considered the handmaiden of the Shechina.

Thus when man, by his actions, prepares himself, and draws his soul to abide in his body (which corresponds to the three worlds), then the Shechina which shines into those three worlds shines into his soul. Thus we see that the Neshama of man functions in his body in the same way that the Shechina or Kingdom functions in the body of the worlds. Since the function of the two is similar, they unite.

What we have learned up to now proves that man must be scrupulous in his service, for the sustenance of the upper tenuous worlds, the Sephiroth, is dependent on man's deeds. There are two powers of good and evil in man (good yetzer and evil yetzer). They are branches here in this world that stem from the good and evil trees from the upper realms. To the extent that man subdues his evil here; in like measure the power of the good tree above subdues also the evil tree above.

The truth is that all the positive precepts belong to the pillar of Mercy and all the prohibitive precepts belong to the pillar of Judgment. For that reason man must be ever vigilant not to trespass against the prohibitive precepts, for when he does so he incurs de-

fects to the pillar of Judgment and assists the evil spirit to draw nourishment from this pillar. When he does not trespass against a prohibitive precept man aids the process of closing the gates of Judgment and thus the powers of evil can derive no further nourishment, because the 365 prohibitive precepts are the gates in the pillar of judgment and when man trespasses against the law he breaks through one of the gates, and creates a gap whereby the evil powers seize hold of Judgment and visit punishment upon the world.

When man performs a positive precept he causes one of the gates of the right pillar, Mercy, to open up and the light of Mercy shines into the Sephiroth of Emanation, whence it extends to all the worlds. This applies to worship performed with perfect intent, namely "lishmo," worship for the sake of worship, to bring joy to the Maker.

Bear in mind that the Shechina abides with the nether beings and has no other throne than in the complete soul of man, which is N-R-N (Nefesh, Ruach, Neshama). If we were to imagine that the genus man would vanish from the face of the earth then the Shechina would be expelled, God forbid, from the earth and the entire universe would disappear. This is understood from the verse in Genesis: (Gen. 2, 5) "And no plant of the field was yet on the earth and no herb of the field had yet grown for the Lord God had not caused it to rain on earth and there was not a man to till the ground." This conveys the idea that in the absence of man there was nothing.

The real throne for the Shechina is the righteous man (Zaddik) whose deeds are perfect. As the sages confirm in the verse of Genesis: (Gen. 17, 22) "And

God went up from Abraham." They expound that the patriarchs because of their righteousness were the chariot for the Shechina.

Man is the only vehicle for the Shechina. If man misbehaves with but one of the 248 organs of his body, he becomes unfit to be the throne of the Shechina in that he causes one of his organs to be defective and over that defective organ hovers the evil power. And the divine essence departs from him for two reasons: first, because one of his organs lacks perfection, for man can serve as a throne to the Shechina only when he is complete with his 248 organs and this throne lacks one organ; second, because the citra achara, which is likened to a bad maidservant, now abides with man because of his defect. Therefore the Shechina, who is likened to a queen, must depart. Then the bad maidservant spreads to all the other organs of the body. Her forced departure from man is a defect caused to the Shechina, for man was born to serve as her throne, and when he creates a defect in her throne, he causes her departure and separation from him.

The only means of improvement for man is total purification by repentance. In the words of Isaiah: "To convert and be healed." (Isaiah 6, 10).

REWARD AND PUNISHMENT

REWARD and punishment in this world consists of the increase of bestowal or the minimization of bestowal to man. The Supreme Being arranged the precepts parallel to the laws of heaven and earth; that is, the spiritual and the natural laws, for the lights which effect acts in the world are dependent on the acts of man. When a good deed is performed the lights corresponding to that particular act will increase in their bestowal. The bestowal is then drawn to man through the angels who are appointed to transmit the action of the light down below.

Punishment works in the reverse. It operates through the demons who block the bestowal of good and thus inflict increased anguish and calamity.

Reward and punishment in the world to come operates differently. Punishment is administered in hell, the place of the shell; there the soul is placed to undergo the process of separation from the shells which cling to her because of bad deeds. In that crucible she suffers great torture by being deprived of all light, and this lasts as long as the evil spirit remains joined to her. Her suffering ceases when she is finally purified.

The place of reward is in paradise, the pleroma where deserving souls abide. There the soul enjoys the light which is manifest, receiving a powerful bounty for her sustenance. The pleasure is in perception of the Origin and in cleaving to Him. During this period the body is placed in the earth where it is filtered, and where the shell which adhered to it during life is

eliminated through the crucible of earth until such time as the Supreme Being will revive it, pure and clean. Then both will be clean and perfect—the soul and the body together. The world will then be re-established anew with a different supervision wherein the bestowal will be abundant and complete for all eternity.

THE AWAKENING BY MAN

THE awakening in the source is influenced by the branch from below. Thus for example, Wisdom is the branch of Crown, its source. In order for Crown to bestow to Wisdom, Wisdom must influence the source. Thus supervision is the action of the source to the branch by whom the source is awakened.

The crux of the matter is that since the divine emanation (the ten Sephiroth) is drawn from the source, extending from the first Sephira to the last as one unified body, when the emanated being turns its face towards the source immediately above it, seeking to be united therewith, that source turns its face towards the source next above it. This action is repeated all the way up to the Cause of causes. Thus Kingdom turns to Beauty, Beauty turns to Intelligence, Intelligence turns to Wisdom, Wisdom to Crown, and Crown turns to the Infinite. Only after all these causes are bound to the first cause can Crown be united with the Infinite. Then Crown receives the bestowal from the Infinite and is strengthened with new life because of the bond with the Infinite. Then Crown bestows to the next effect which is Wisdom. Wisdom bestows to the next effect, Intelligence, and in this way one bestows to the next all the way down.

When they look up to each other they are causes or sources. Thus Kingdom looking up to Beauty is looking at its cause, and Beauty in turn, looking to Intelligence is looking to its cause and so on up to Crown. In bestowal they are an order of effects.

Actually this entire system was arranged by the Supreme Being in order to endow man with the power of choice. Otherwise the bounty would have flowed constantly from the upper to the lower. But the Supreme Being desired that the upper should await the request of the lower, by means of which the lower connects itself with the upper.

All this is so ordered as to make room for man's influence on the Sephiroth, thus giving him a share in the supervision. Since Kingdom's turning to its cause, Beauty, depends on man's turning to Kingdom, in order that the ultimate unity of all may be effected and bestowal should result.

Man is last in the scale of creation, therefore he must be the first in initiating the process of unification. If he fails to turn to the cause next above him—to Kingdom—seeking to be united therewith, the bounty is not renewed or strengthened. In the bestower's bounty there is no such thing as change or deprivation. Any defect that occurs, lies in the recipient, through his state of unreadiness or lack of unity with the bestower.

ISRAEL'S POWER

FROM David's words to his son Solomon, we find that in order to serve God there must be knowledge of God. Thus he says (Chronicles 28, 9): "And thou, Solomon my son, know thou the God of thy father and serve him with a perfect heart and with a willing mind." Now if faith alone in God would suffice for service why would David expressly instruct "Know thou the God of thy father—?" The fact is that David is repeating what the Torah requires of man. Thus the command (Deut. 4, 39): "Know therefore this day, and consider it in thine heart, that the Lord He is God."

This knowledge of God constitutes knowledge of His supervision, the understanding of the exalted state of "yirah" (awe-reverence) and knowledge of His Name.

The Zohar also asserts that in order to serve God, to praise Him, it is necessary to know Him. Commenting on the words of Isaiah (25: 1): "O Lord, thou art my God, I will exalt thee, I will praise thy Name, for thou hast done wonderful things; thy counsels of old are faithfulness and truth," the Zohar emphasizes with what thoroughness man must seek knowledge and meditate to understand the worthiness of the Creator and thus be able to praise Him. The Zohar continues, saying that anyone who truly knows how to properly evaluate and praise Him is rewarded with fulfillment of his desires. Moreover such a one causes augmentation of the blessings in the upper and in the lower

worlds. Therefore anyone that knows how to praise the Lord and to unify His Name is beloved above and below, and the Creator prides Himself on such a man, of whom it is said in Isaiah (49, 3): "And said unto me, thou art my servant, O Israel, in whom I will be glorified."

It is beyond question then that if prayer is to yield an answer, man must first be equipped with knowledge concerning the Creator's deeds, His supervision, His Names, the Sephiroth and the worlds. Only then may man properly evaluate the exaltedness of God. And only prayer such as is born from this knowledge, according to the Zohar, is potent.

This is conclusive evidence that we must turn to those books that expound these topics, so as to require the requisite knowledge. These are the books of the Kabbalah, for there is no other branch of teaching outside of the Zohar and the Kabbalah which supplies this wisdom.

According to the Talmud, everything is in the hands of heaven except the fear of heaven (Niddah, p. 15) meaning that man must choose if he will the path which leads to an understanding of yirah. Yirah, as we learned in the first part of this book, is synonymous with wisdom. As Solomon describes it: Proverbs (2, 3, 4, 8, 6.) "So that thou incline thine ear unto wisdom, and apply thine heart to understanding. Yea, if thou criest after knowledge and lifted up thy voice for understanding. If thou seekest her as silver, and searchest for her as for hid treasures; then shall thou understand the fear of the Lord and find the knowledge of God. For the Lord giveth wisdom out of his mouth cometh knowledge and understanding." Hence, much study of wisdom and its application is required in or-

der to achieve this understanding. Thus it is possible only through diligent and devoted study of the wisdom of the Kabbalah.

Again David proclaims the urgency of knowledge of God in his words (Psalm 100, 3): "Know ye that the Lord He is God." He claims to be the possessor of this knowledge, in the words: (Psalm 135: 5) "For I know that the Lord is great."

It is no wonder that Rabenu Tam expresses himself as follows ("The Book of the Righteous" p. 33): "Anyone that wishes to serve God, blessed be He, must first know what God is. Only then may one know how to serve Him."

This emphasis on the knowledge of God reveals that faith alone is not sufficient. David, at the close of the Psalms reveals the benefit of Jacob's voice sounding the exaltedness of God; that is, when our voices are heard both in the teachings that deal with the exaltedness of His Holy Names and in consequent praise thereof. He likens the power of this voice to a double-edged sword with which to smite our adversaries. His words are (Psalm 149, 6): "Let the high praises of God be in their mouth and a two-edged sword in their hand." In other words, this high praise of the exalted worth of the innate knowledge of God has the power of a two-edged sword. For such praise of His infinite virtues can only arise spontaneously out of the knowledge of God—knowledge of His three-fold supervision which consists of Mercy, Judgment and Compassion, the Holy Names and Sephiroth.

Of what avail is this two-edged sword? One edge is the wisdom by which we destroy our immediate enemy, the evil spirit within; and the other edge is the praise and supplication by which we destroy our

outer enemies. Thus we learn that the pre-requisite for perfect prayer is the knowledge of God. Our voices must ring in the wisdom of the Kabbalah and as a result of this knowledge our prayers will be acceptable.

The power of wisdom and prayer is verified in the words of Jacob (Genesis 48, 22): "Moreover I have given to thee one portion above thy brethren which I took out of the hand of the Amorite with my sword and with my bow."

How can these words "with my sword and with my bow" be taken literally when we know that Jacob himself was a man of peace, for did he not rebuke Simon and Levi for killing the inhabitants of Shechem, in his words (Genesis 34, 30): "Ye have troubled me to make me loathsome among the inhabitants of the land?" Can we imagine that he would resort to the use of a weapon strange to him, though not to his brother Esau, of whom it is said (Genesis 27, 40): "And by thy sword shalt thou live." Not so Jacob, of whom it is said (Genesis 25, 27): "And Jacob was a quiet man, dwelling in tents." For that reason Rashi interprets the words "my sword and my bow" as meaning wisdom and prayer. These are Jacob's weapons. Rashi reveals the power of the voice of Jacob; namely, just as a steel sword and bow were Esau's weapons so were Jacob's sword and bow wisdom and prayer.

Jacob's explicit mention of two weapons, as already stated above, is to indicate the presence of a double battle. The first is with an inward, immediate enemy, which is the evil spirit, which may be subdued only through wisdom. Therefore wisdom is likened to a sword (the sword signifying a weapon that may be

used on an enemy at close range). The second is the outside enemy who can be battled only at a distance, hence the use of prayer which reaches far (the bow or arrow signifying a weapon to be used on an enemy at a distance).

Thus the Torah informs us of this important truth, through Jacob who serves as a symbol of all Israel, that our power is in our voice. When Israel's voice will sound the wisdom of Kabbalah, which is the light of Torah, and follow up with the voice of perfected prayer, he will have the two-edged sword which Jacob wielded in his own battle first with the angel and then with Esau and Laban, in other words, with man. Thus the angel confesses to him (Genesis 32, 29): "Thy name shall be called no more Jacob, but Israel, for as a prince you have battled with spirit and with man and have prevailed."

Jacob's triumph was not by means of any material object, but by his voice, namely his wisdom and prayer. We must hearken to this lesson which the story of our father Jacob conveys and emulate him in battling with our bitter inward enemy, the evil spirit. This can be done by means of the secret mysteries, of Torah, the Kabbalah, which is our wisdom, and then to triumph over all our outer enemies by following this with prayers that will be accepted.

The story of Jacob battling with the angel of Esau, symbolizes the struggle of humanity, individually and collectively, that is the prevailing strife between the evil "yetzer" and the good "yetzer," light and darkness, since the fall of Adam. This combat will continue until the power of good will prevail over evil, through the advent of the Messiah. Then the good or light will triumph conclusively over evil or darkness.

The Midrash Raba (Chap. 77: 2), relates graphically, how the angel became very angry with Jacob on seeing his own eventual downfall and that Jacob is unconquerable. The angel said to himself: "I will now show him (Jacob) with whom he is really embroiled." The angel thrust his finger into the ground and caused a huge flame to spurt out of the earth. Then Jacob in turn said to the angel: "By this fire you want to intimidate me?" Why, said Jacob, "My very being is all fire." The prophet Obadiah has already asserted the verdict of Esau's final obliteration. For thus said the prophet: ". . . And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau become stubble, and they shall set them on fire, and devour them; and there shall not be any remaining of the house of Esau. . . ."

Esau's angel pictured to Jacob the future panorama of the world, before the advent of the redeemer, as we see it in our time. The fire produced by the angel symbolizes the fire of greed, earthly desires and pulls as well as the new destructive inventions of fires, as that of the cosmic rays, atom bomb, hydrogen bomb etc. . . . that would in our time threaten the existence of the world. Thus, the angel wanted to convince Jacob that the power of the evil fire will always prevail and that the moral and spiritual capacity of the human race will shrink and never be unfettered from the bondage of evil and his demonic forces. They are the strange fires of cupidity and lust that would in time pave the way to ruin and collapse of the human race. Then, Jacob in turn, said to the angel that he is all wrong. On the contrary, the Torah will emit eventually in our time a pillar of fire and a devouring flame that will uproot all dross and all the hostile fires from the face of

the earth. (Jacob and Joseph designate the inner light, the Kedusha of the Torah).

The moral of Jacob's strife with the angel should serve as a real incentive to arouse all students of Torah to aspire to save the world from all hostile fires threatening our world. It is upon us to unfold the spiritual fire hidden in the Torah, to counteract the fire of hell raging in our time and to forestall the tidal wave of the demonic devices that aim to inflict catastrophe and total ruin to the world. It is imperative that we unfold the hidden hand of salvation, the real antidote that will counteract the holocaust hovering over mankind.

When the fire of Kedusha (holiness) will start beaming in our midst, it will swallow up all the strange fires, for the fire of our Maker is a fire that consumes all hostile fires and brings deliverance to all mankind.

THE SAGES' EMPHASIS ON KABBALAH

WE find in the introduction to the famous ethical book, "Reshit Hochmah," ("The Beginning of Wisdom," P. 4) "The core of knowledge is to perceive the secrets of the heavenly dimension, the "Chariot." It is depicted in the "Beraita" of Rabbi Yishmael, in the Midrash on proverbs commenting on chap. 10, verse 17, "He is in the way of life that keepeth instruction: but he that refuseth reproof erreth."

Rabbi Yishmael goes on to say, on the day of judgment when the soul departs from this mundane world, it is asked by His Maker, "Since you have occupied yourself with the study of the Talmud, did you also gaze into the knowledge of the "Merkaba" the Chariot? (the throne where the Creator hovers over it). Did you grasp aught of my Glory? For says the Lord, "There is no greater delight to me, but when the students of the law occupy themselves especially with this great treasure of knowledge of how my Throne is established, as well as of the knowledge of the "Hashmal," (heavenly body) its position, also the "Bozok," heavenly subject, and the "Cherub"—heavenly Host: the situation of their positions. But says the Lord, "The greatest of all is the perception of the knowledge of the position of My Throne, how it is instituted, on what side does it function the first day of the week? etc.

"For truly it is My pride when My children grasp the knowledge of the Throne. It is My magnificence,

My adornment and My beauty that My children pursue and discern My Glory—the Throne.” Concerning the Throne, King David voiced in his wisdom the words of: “O Lord, how great are Thy works!” (Psalm 92, 5).

Hence, said Rabbi Yishmael, “Happy is the Talmid Chaham who will be able to vindicate his rightful place in Heaven before His Maker at the Day of Judgment.” But he that forsakes the study of the mysteries of the Heavenly Beings, shame and confusion pursues his lot at the day of Judgment. Therefore the verse terminates with the Hebrew word “Massei”—“erreth,” meaning that God repels such a man from His Countenance.”

From the sages we learn that esoteric knowledge illumines the path and guides man to appropriate deeds. In other words, this knowledge teaches man how to put it into practice.

The author concludes, “I have titled my book “Reishit Hochmah,” “The beginning of wisdom,” meaning the teachings of the book are a prerequisite to the teachings of Kabbalah. Therefore this ethical book is a prelude to the only wisdom, Kabbalah.”

The author in order to strengthen his view of the Kabbalah, quotes, “He in whom the fear of sin comes before wisdom, his wisdom shall endure, but he in whom wisdom comes before the fear of sin, his wisdom will not endure.” Thus, he stresses, the wisdom stipulated in the Mishnah is the Supreme wisdom, the Kabbalah. It is the wisdom which explains the inmost meaning and import of the precepts.

“Regarding this wisdom, the Kabbalah, we daily beseech our Maker: “O Lord illumine our eyes in Your Torah,” and says he: the words “illumine our

eyes” are apparently superfluous, for do we not ask of Him, all that pertains to knowledge and intelligence? Then, what do the words “Illumine our eyes” designate? It certainly means the Light of the Kabbalah. Regarding this wisdom King David uttered the words: “Open mine eyes, that I may behold wondrous things out of Thy law.” (Psal 119). Surely King David did not mean to eulogize the Talmudic dissertations, a part of which even the women of Israel were versed in. He definitely lauded this infinite wisdom, the Kabbalah.”

Thus, concludes Rabbi Joseph Yabetz, as quoted above by the author of “Reishit Hochmah.” “All our hopes are placed and directed towards the success of attaining knowledge in this lofty wisdom, the Kabbalah. By virtue of this wisdom we are to attain the desired effect of unity with the Maker, His Glorious Name.”

“The Kabbalah is a direct revelation to us from our Maker Himself. It is given only to those who live a life of devotion and purity. Although there are masters in the knowledge of the Torah, unless their study is accompanied with perfect deeds, this wisdom is not given to them.”

THE WAY TO ISRAEL'S SURVIVAL AND REDEMPTION

KABBALAH explains the inward harmony and the existing coherence of the universe. It reveals the inmost light, the divine spirit which binds and coordinates all into one unit. Kabbalah delves into the abyss of the unfathomable and unravels the Cause of all things. The knowledge of the Kabbalah opens the way to the unfathomable marvels of the hidden spiritual essence and almost touches the edge of the Infinite.

Kabbalah is the primal element, the nucleus of the Torah. The rest of Torah is but an outer wrapping and hull to it. Kabbalah pierces through all curtains that shroud the inwardness of all creation. It explains and brings to the surface the huge structure of the universe, its heavenly bodies and constellations, the divine spheres and soul of man. Kabbalah is the golden key which unlocks the heavenly gates of the ineffable the elixir of life. Its adherents avail themselves of the light. It nurtures its followers with a bounty which is knowledge of God; His supervision over the universe; the soul of man individually and of mankind as a whole. The nonumental works of this godly wisdom furnishes full knowledge of the import of creation and the reason for worship, by means of Torah and precepts, bringing man to the final goal,—complete happiness.

Kabbalah unveils the most cardinal truths to man. He is the cause of all creation, and the universe will remain incomplete until, man of himself fulfills the

mission decreed by his Maker. Man must finish that which God left for him to do. He must cleanse his own little world, his body from all dross, these are the bodily cravings and shortcomings. By such acts the whole world is raised from the mire of the evil powers prevailing over mankind.

Kabbalah speaks in no uncertain terms that our destiny is the result of our own devising. God invested a treasure of wisdom with man. He gave man the privilege to choose good or evil, light or darkness. If we want His bestowals and direct protection, we must walk in His paths of mercy, judgment and compassion. Only then will God find our world a fit place for His abode. As long as mercy, justice and compassion are not prevalent in our midst, His Divine Presence is veiled from us, and ruin and calamity is the lot of mankind. If we do not learn the severe lesson of the trials which have come upon us, then the hidden Hand will unleash still greater powers of rigid judgment.

Transgression, because of ignorance of the immutable spiritual laws of the Torah, does not at all shield or relieve one of punishment. All must pay the penalty. This is in accordance with the perfect law patterned by our Maker.

It is high time for man to rise, throw off the shackles of ignorance, break the fetters of greed and envy, do away with the common earthly barriers, and clear the clouds before the rays of the spiritual sun. By so doing we will save mankind from inevitable deluge; not the deluge of Noah, but the deluge of the evil impure thoughts dominant in our hearts, who submerge the pure thoughts and spirit that lie dormant within us; and defile the holy of holies, the heart of man, the Chariot of God.

We cannot afford to slumber any longer, calamity and strife is raging in the world. Israel awake! Seek the light of your forebears. The penalty of complacency is woe and distress. It is as dangerous as the unchecked turbulent waves of a stormy sea.

Kabbalah discloses to man the cause of all his failings. It reveals the cause of Israel's exile individually and collectively. This exile will continue as long as the battle between light and darkness, good and evil, the pure and the impure spirits continue. Eventually the light of God will triumph over the shell, the evil spirit; then our exile will be terminated forever.

Because dark evil forces are so rampant in the world, it enshrouds our intelligence and minds. It keeps our souls in bondage, and thus no Torah or prayer can be uttered with the proper fervor and love of God. This is why our Torah and supplications are still unheeded. We must tear down the iron barrier between us and the Maker. By the sacred fire of Kabbalah we dissolve the chains that Satan forged for us to keep our souls in bondage, bound to the dust of the earth. This is the truth of Israel's exile and His deliverance.

The evil spirit is borne by the coarse elements of all races. The vehicles for that poisonous consuming fire aim at the ruin and destruction of all that is good and noble. It is bent on the annihilation of God's beautiful world. By virtue of the Kabbalah, man stirs the upper sources of light, causing them to be drawn to our earth. This heavenly light is the antidote to the evil spirit. It expels it, and triumphantly vanquishes, and no trace is left. This unfoldment of light means the advent of the Messiah, the redemption of Israel. It is the eradication of evil in its entirety. Hence, the Kabbalah, which is the light of the Torah,

is the real weapon by which we can fight and completely subdue our enemies within and without, wherever they are.

The Talmud tells us: "at the advent of our redeemer, God will divest the sun (meaning the spiritual sun), from its sheath, so the full power of that light may be manifested. Then the virtuous will be healed by the light; but the vicious ones and the culprits of the human race will in turn be consumed by that light."

Kabbalah is the light which illumines the footsteps of man and directs his path toward self determination, implementing through worship his final goal of perfection. It removes all existing veils between him and his Maker. This fulfillment is wrought by means of our own earnest endeavors and toil. When perfection is reached, unity with the life of life will ensue.

Thus the Kabbalah interprets that the soul of man was cast into this world, and enclothed in a vessel of clay first, and chained to his material body. Only by means of man's will and power to tear asunder the evil of all earthly pulls,—only then, does man annul the evil spirit-chasm between man and his Maker. Thus in redeeming the soul, man is now rewarded by merging with the sweet tenuous spiritual light of the heavenly sources.

ISRAEL'S SURVIVAL BY RABBI MOSES CORDOVERO

STUDENTS of Kabbalah will at the outset encounter the following two difficulties; first, the actual profundity of the wisdom itself, which is beyond normal human grasp, due to the nature of its deep spiritual content. Second, our own deficiency, that is our finite capacity to embrace the spiritual dissertations which the pages of the Kabbalah reveal.

Rabbi Moses Cordovero, the luminous sage who lived four centuries ago, aims to prove in the following analysis, the urgent need for the knowledge of Kabbalah and the vast benefits to mankind in its dissertations. At the outset he stresses his amazement that the revelation of Kabbalah came in his mediocre generation and not in the superior generations of ages gone by. The great sage continues to impress upon us the urgent need for this intense study. He tends to minimize the difficulties mentioned in his opening paragraph. He does in his beautiful style, describe by use of an interesting parable, the reason and need for Kabbalah in our generation. Above all, he does rather successfully, dissolve much of the clouds and haze that has enveloped the Kabbalah and brings it closer to the door of every one who wishes to learn and understand its secrets.

In his introduction to the yet unpublished commentary to the "Book of Creation," he wrote: "Since the wisdom of the Kabbalah is so lofty, its topics so incom-

prehensible, what brought about its revelation and disclosure in our generation?"

The study of this wisdom is comparable to an invitation of layman into the very halls and palaces of the King of kings. For it displays the wondrous workings of the Merkaba. Why then this disclosure to our inferior generation rather than to the era of the sages? In truth, the Kabbalah was always concealed not only from the great souls of the sages of the Talmud; it was hidden even from the eyes of the immortal angels, the heavenly hosts. The fact that Israel's exile would seemingly be another obvious factor why the Kabbalah should not be studied. Our dispersion does tend to deter us from our devotion to God and His Torah. The infinitely long yoke of the oppression caused much mental and spiritual confusion.

It would certainly appear to add another impediment and regression to the pursuance and fathoming of the profound teachings of the Kabbalah. He continues, "Would it not have been better, that this godly wisdom would have rather been hidden in its sources, where the glory of our Maker keeps it in His sanctuaries, so that we may not have any access to the innermost secrets of the Torah, the Kabbalah? Would it not be more fitting, that the Kabbalah were not disclosed to us? Why could we not get along with the simple meanings of "Pshat" alone (the Talmud and the codes of law), just as the generations had lived by the simple codes of law throughout all the ages up to now? Of what avail is the supplementary knowledge of the spiritual meanings contained in the Kabbalah?" He answered his own questions with this beautiful parable:

"Nature has implanted in the father a deep com-

passion for his child. He watches over him, guides him, and preserves the child so that harm does not reach him. This parental care is not the same at all times, it may increase and make itself manifest in different degrees under varying circumstances. For, when the child is in its normal state of health, the father's supervision over him, is generally the same as his supervision over the entire household. That is, he is fed by the same food as all the other members of the family. The father does not show him favoritism by administering any special food-diet to him. Hence he partakes of the same food and drink as the other children, and no extra money is spent for the normal and healthy son. For in truth, there is no need of being profuse when you may be frugal."

"Conversely, when the health of the child becomes impaired, in the case when the son is attacked by an illness, then the father begins to deal with his ailing son on a separate and individual basis. The supervision given his son is now different from what it was when the boy was healthy. Now the father changes the diet of the boy and administers medicine and medical aid to him. Instead of the usual bread the child ate when he was healthy, he is now offered fine white bread; for, the father, says to himself, the condition of my child is now precarious, his stomach is upset, his digestive system is now impaired, hence, his food must be changed. The rest of the family being physically normal, healthy and strong, can partake of the usual nourishment." The father is now agitated and entirely absorbed with his son's condition. When, however, in spite of this attention the health of the son should become worse, then, the father would be obligated to take further steps and provide more specialized medi-

cal attention for the sick child. It becomes imperative that he take no risks. Thus, in order to insure that the disease does not become fatal he would summon the aid of a great physician, to receive a more professional opinion regarding his ill son.

It must also be borne in mind that this behavior of the parent towards this particular child is caused by the ill child himself. The recipient of this diverse treatment is the cause, not the father, who administers this special care to the ill child.

The moral of the story is as follows: "Our Father in Heaven supervises over the children of Israel as a father in our own world, as narrated in the above parable. He gave us the Holy Torah as spiritual nourishment, so we could subdue our evil Yetzer, and bring us eventually to the point of purity, when we can unite with Him to the goal of perfection.

However, God foresaw that at the end of time, that is, in our day and age which is actually the dawn of the coming of the Messiah; at that time, lust, greed and self-centeredness will prevail over humanity to an unbridled degree, submerging our thoughts and spiritual aspirations into the oblivion of our corporeal instincts. Because such evil forces are rampant in our world, we have become spiritually sick as the child of the parable is physically sick.

Therefore, the need of unveiling the most powerful antidote of Torah, the wisdom of Kabbalah, by which we could subdue our bitter enemy, the "Yetzer," is absolutely a matter of survival.

"Just as that sick child in the parable reached the degree of illness when even the usual diet and medicine did not suffice, so in our time the usual, normal diet of Torah and mitzvot are insufficient to cope

with the evil yetzer of our time. The higher, stronger, more illuminating light of Kabbalah has to be revealed to tide us over this period, and help us accomplish our mission." In other words, the outer teachings of Torah and the practice of precepts without the inner intentions and meanings, can not combat our most powerful inner beastly enemy, the yetzer of our era. The powerful tendency to earthly pulls of our generation may only be counteracted by the most effective inner antidote, it is the soul of Torah, the Kabbalah.

WHY ISRAEL WAS CHOSEN

TO understand the significance of the moral more fully, it is important to clarify in brief, the meaning of pure and impure spirit, and God's purpose in choosing the children of Israel over all the other nations. The soul of every man is depicted as a spiritual man completely sunk in the mire of a hull, which is called outer shell, or Klippah, which is the personification of the evil spirit. This evil spirit came into existence after the sin of Adam. This shell is explained in terms of Kabbalah to be the impure spiritual man. The Maker intentionally created it to be in opposition to the pure spiritual man. Thus, the pure spirit is enwrapped in this "Klippah" or evil spiritual man. We have stated above, that this enclosure of the pure spirit by the shell was caused by the fall of Adam. Adam's soul is the origin of all the souls of the human race. When his soul became encased in the evil shell because of his fall, it followed that his posterity, who were included in his collective soul at the time of his transgression, became tainted in their entirety with that evil, just as was the soul of Adam.

Thus we learn, that just as the complete soul of Adam—his head, body and feet were submerged into the shell because of his first sin; in like manner, his branches, his posterity were also sunk—head, body and feet, into that impure evil spirit.

The construction of the evil man is equal to the number of limbs and parts of the body to that of the holy pure spiritual soul of every Israelite, as mentioned

above. In the words of Ecclesiastes 7, 14): "God also has set one over against the other," meaning, the impure powers being in opposition to the pure.

Thus, it may be explained that the head or soul is veiled or garmented by the head of that evil man.

The body of the spirit, Ruach, is garmented by the body of the shell. The last degree of the spiritual archetype which is Nefesh is the coarsest of the two preceding lights of spirit is encased in the feet of the shell, it is the terminating point, the feet of the spiritual body. We must remember that the sinking of the pure spirit into the shell was according to its degree or order, of the stature of the body. The higher part of the spirit abides in the correspondingly higher portion of the Israeli body. Thus the lowest, more coarse impure spirit, rests in the lowest portion, feet of the body.

In order to understand the import of the sinking of the collective and individual souls of men into the impure shell, as well as its release from this bondage, requires many pages of elaboration. This is one of the cardinal topics dealt within the Kabbalah.

The following will clarify the meaning of God's purpose in creation and in choosing the children of Israel to perform the great godly task of raising the sacred sparks (divine essence) of the pure spirit or soul which were sunk into the shell, due to the fall of Adam, and by the subsequent sins of the children of Israel in all the generations. We often hear mention of the period of the advent of the messiah. This refers to that era when the entire spiritual essence will be separated from the "Klippoth," raised and returned to its source in heaven. When all the pure and divine sparks of the pure spirit are freed and returned to their

heavenly source. The exile of Israel will then be terminated forever.

The six thousand years according to the sages of the Talmud are divided into three periods of two thousand years each. They tell us, when God created the world, the first two thousand years were ascribed to the years of "Tohoo" meaning years of void, emptiness. The world at that time was still in the process of the dawning of spiritual awareness. Therefore, the Torah was not manifest in those years. The second two thousand years, they say, are the years of Torah, for in the second period the Torah was handed down to Moses. The third period, they describe, as the period of the advent of the redeemer, the Messiah. This is the era in which we live.

The Scriptures and the sages assert, that Israel's mission in the worship of God consists in raising the divine sparks that were scattered and sunk in the mire of the impure man, i.e., the evil forces of the "Klippoth," the shell. It is therefore Israel's duty to implement this great task of raising the sparks from the enveloping impure shells, through prayer and study of Torah Lishmo. Lishmo means to be aware of raising the holy sparks while studying Torah or while performing a mitzvah.

The release of these sparks are apportioned in consecutive order in the human body. Thus, it follows, that the sparks which belong to the soul and abide in the brain, the head of the pure spirit, is to be raised first. Then comes the second degree, the body, the spirit of which abides in the heart, though inferior to the spirit of the head, is still a fine tenuous spirit. Last in line comes the "Nefesh." It is the crude spirit abiding

in the feet. There the Nefesh is veiled by the coarsest, impure shell. This is called the footsteps of the body.

Just as we have listed the consecutive order of the spirit sunk in the shell, in the same manner have the souls of the people of Israel become manifest in this world through the generations. This is because their origin stems from all those sparks that were sunk into the shell by the fall of Adam. First the upper degree of souls came into being. Those were the sages that lived in the time of both temples. They are the first stage, or the head of the entire body and therefore they had the highest degree of intelligence. Their mission was to select the sparks that were sunk in the head of the "Klippoth," the shell. The existence of those superior souls continued until the destruction of both temples. Then, after that era, the selection of the second degree of the sparks began by the succession of those souls which were inferior to those of the generation of the first stage. Their duty was the raising of those sparks that were sunk in the heart, called "Ruach," or spirit.

We must at this point remember that the generations who shouldered the task of raising the sparks of the body were the offspring of similar souls; namely, the souls that originated from the body of Adam. It was of second degree in quality. It is the heart of the collective soul of Adam. The third and last period is our period called the era of the advent of the Messiah. That is why our souls, of this era, are of the crudest of the divine substance. This is the final portion of the collective soul of Adam. These souls stem from the foot—steps of the body, the last degree of the spirit of Adam. It is called "Nefesh."

We suffer the consequences from two sides. First,

from our own inferior powers of spirit, as our souls are but "Nefesh," the last stage in spiritual quality. Due to our weakness, the task of raising the sparks is prolonged and tedious. Second, we must face the mission of selecting sparks which are hidden in a very hard shell, the impure power of the region designated as the foot-steps of the "Klippoth." We must cope with the consequences of our bitter, torturous and long bondage. Our toil in selecting the divine sparks is a strenuous and tiring task. Our perseverance is beyond human endurance and bounds. We are destined by Providence to bear the brunt as martyrs. We must be resigned to the servitude of sacrifices until our mission is completed. God selected the children of Israel from all the other nations to do His will to bring peace and complete redemption to Israel and to all races and peoples. Since our Maker willed it so, nothing can disrupt His purpose. When our mission is completed, the Maker will pronounce "Dai," "enough." Then the glorious redemption of Israel will become manifest. It will brighten and illuminate the horizon of the entire universe.

Thus is explained explicitly the meaning of the words: "Israel was chosen by God. This refers to the purpose of raising the "divine sparks." God selected us, so that we may select His divinity scattered by the fall of Adam and our own subsequent failings.

Thus says the Talmud: "Do you think that I bestow authority upon you? (by selecting you). It is servitude that I impose upon you." (Meaning the raising of the heavenly sparks as has been stated.)

The following will clarify a little fuller, why Israel was chosen the select people of all the nations.

We are told in the Ethics of the Fathers (2: 4): if we desire to find grace in the eyes of our Maker, "We must do His will as loyally, as though, we were doing our own will." It is the greatest achievement of success and good fortune, because the very core of life is hidden in His will. This is voiced in Psalms (30: 6): . . . "That life is to be found in His will." The burning question arises as to what is His will? What type of service are we demanded to render, in order to do His will? The answer to this dilemma is explicitly stipulated in Numbers (15: 14): "Be holy unto your God!"

We are commanded to sanctify all our deeds so that we may achieve the virtue of holiness. Such enhancement expresses the fulfillment of the will of God. In other words, our minds and temperaments must be saturated with holiness. If we implement successfully the great and noble task of divesting ourselves of our incarnated egoism, as described in the chapter entitled, "A Call to Arms," we will then reach our goal of peace of mind and contentment. In brief, we must give of ourselves without stint, and aspire to lead a life of absolute altruism. When our will is thus lifted and transplanted to such a glorious height, we are then on a par with the will of our Maker Himself.

For truly, the light of our Maker is that of complete bestowal and beneficence. He is the source of life, all-goodness, greatest heavenly pleasures and complete happiness. The Creator is ever unfailing, always ready to impart His boons of bestowals, provided man is ready, that is, pure enough or worthy of receiving His ineffable bounty.

Thus, when our will or character has reached the degree of pure altruism, then and only then we are

linked with the light of "Kedusha," the holiness of His very essence of light where eternal life is hidden and all the abundance of favors that goes with it. As soon as we attain the merit of altruism, we automatically merge into His will. For the virtue of total unselfishness on our part is the only alloy which will fuse our nature into the light of God. We are then ushered into a new spiritual world, where we are given the great privilege of tasting the unutterable sweetness and delight of the "Tree of Life," the true "Paradise," while still alive in this world. Thus, it is hinted in Deut. (Chap. 45: 4): "But ye that did cleave unto the Lord your God, are alive, every one of you this day."

The course of behavior portrayed above, implies also the selecting of sparks and complete repentance on our part. For when we begin to realize the truth of such a venture, through both: personal experience of service on the one hand and the spiritual teachings as presented in the Kabbalah on the other; we begin to understand the real meaning of life. For it spurs us to aspire to the goal set forth by our Creator. It follows, that man is then eager to repent of all his iniquities and ill conduct, and as a result he is healed of all his spiritual and corporeal ailments. In the prophet's words: . . . "Their hearts may become understanding, so that they be converted, and healing be granted to them." Isaiah (6: 10).

However we can not deny the fact, that this is not an easy task to accomplish, because our corporeal nature is indeed stubbornly unyielding and works fearfully against our endeavors of purification; but as the sages express it: "According to the labor is the reward." We thus, can do no better but to comply with the will

of our Maker. Our wisdom and superiority lies in utilizing all efforts and means at our disposal, to walk in the path of holiness and self-denial, as is demanded of us in Deut. (Chap. 8:6) . . . "To walk in His ways. . . ." For only then may we find grace and favor in the eyes of God, and because of that we are also chosen by Him. This is the reason why it is so emphatically proclaimed in Deut. (Chap. 7: 7) "For thou art an holy people unto the Lord thy God; (therefore) of thee the Lord thy God hath made choice to be unto Himself a special people, above all the nations that are upon the face of the earth."

There are a number of sparks of divinity which are hidden so deep, that no human being can extricate them. It is entirely beyond and above our control. When we will reach that edge of divinity, then God will come to our aid and help us free these sparks. until then, we must not shirk our duties. So is fully explained the purpose of God's choosing the Children of Israel. He indeed chose them for a serious and responsible mission, the workings of perfection in the world. If not fulfilled, then mankind and creation itself has no meaning at all. It is the Maker's will that man shall do away with the impure spirit-earthly pulls of life. As a result he will draw from the upper source of the pure and divine light. Then true good will prevail in our world for eternity.

We mentioned that the middle generations were inferior spiritually to the generations of the first period. Thus, we comprehend that this last period, to which we are a part, is even a lower degree than that of the middle period. Consequently, the generations of the first and second periods, were endowed with a superior intelligence, were able, by mere intuition, to

know their sacred duties to their Maker. Their fervor and love of God was rampant, because of the superior souls with which they were endowed. For they were the offspring of a very lofty source, the brain and heart of Adam. Therefore, the portion of Torah, which was revealed to them in their time, even though they did not have the Kabbalah, sufficed. The people followed God unswervingly, as the shadow follows man. It kept them in the quest for the love and fear of God, uniting them with the Maker into an indissoluble bond. Thus, the race was not so much in need of the mysteries of the Torah. Their hearts were filled with the heavenly light and the fear and love of God never left them. The light of the Torah was perpetually aflame in their hearts. It motivated them to do the will of God. They studied Torah and performed the precepts without any ulterior motive, motivated by the flame of saintliness burning in their hearts.

However, God saw that the last generations would recede in knowledge and intelligence. There was the fear that the bond of love for Him and for the Torah would in time deteriorate to the point of extinction. Since the dark forces of desire and greed would rage in the period before the advent of the redeemer, in the words of King David: ". . . That thy enemies have defied, O Lord: that they have defied the footsteps of Thy anointed." Psalm (89, 52), therefore, the Maker, blessed be He, unveiled in our time the wonderful secrets of Torah, the Kabbalah, to counteract these dark forces. Adopting the fresh waters of the holy Kabbalah, the love and bonds of the children of Israel would again become rejuvenated and reinforced.

The quality of the souls of our era in general, is in accord with the inferior final ages of our era. We have

stated above that the six thousand years are divided into three periods. Each period has two thousand years. According to our calender we are almost at the end of the last period. That is why our generation is sunk more in the flesh, chained to the earthly pulls than any of the previous generations. Thus our Maker who is omnipotent, foresaw that our generation would inevitably, due to the dominant factor of the coarse, evil spirit, vacillate in the faith of God, learn Torah not for its own sake (lishmo), but with an ulterior motive. The performance of their deeds and precepts will be mechanical and automatic, learned by rote. They might weaken in the fear and the love of God which is the vital factor of their religion.

Finally, due to the prevailing conditions just enumerated, combined with the affliction of the long-standing exile, people may in time approach such a decline in faith as to entertain the thought of heresy. Thus, it may totally tear asunder the bond which existed between Israel and their Maker from time immemorial. Israel may then entertain a thought of such despondency, as to think that God had forsaken them and that there is no more hope for them. Therefore, to avoid such a rift between Him and the children of Israel, He began to manifest centuries ago the indispensable elixir for our survival, the Kabbalah, the secret mysteries of the Torah. The inner light which began to be manifested to those great and saintly souls, the authors of the Zohar and later, the great Kabbalists.

This was done with the view that the race be sustained spiritually and survive. They should continue to exist as a spiritual force until the eventual great light of our redeemer will illumine the horizon of the

long suffering people, the Children of Israel. This light will later spread to all the nations of the world.

By the revelation of the mysteries of Torah it becomes evident, that His desire is to manifest His love to us. For to whom does a father reveal hidden treasures? Most certainly to his beloved children who are closest and can be trusted. The revelations of the mysteries of Torah in our time, is proof that the love of God is reawakening; that the light is breaking through the clouded skies of our people. His treasures are no longer locked in a vault. As a result of God's love through the revelation of the Kabbalah, the souls of Israel are strengthened and encouraged in learning Torah "Lishmo" (for its own sake). Our fear and love of God inevitably accompanies our duties and our Torah, precepts and prayers are raised and welcomed by our Father in Heaven.

Through an awakening search and study of the secret mysteries of the Kabbalah on the part of Israel, repentance may ensue. Should this occur, all sunken sparks would be selected and raised effectively from the Kliploth. The result would be the long, hoped-for exodus-redemption.

A CALL TO ARMS

TO you, old and young, who belong to the house of Jacob, I raise my voice. The hour has struck. None should remain silent in this grave hour for Israel. How long shall we while away and expose our destiny to the mercy of evil hands and alien forces who want to annihilate us?

Thus proclaims the Talmud: "Whoever is within the means of preventing calamity and distress, must serve as a precursor and fulfill his duty by blowing the trumpet, sounding the warning signal of the ominous danger. Else, the responsibility of the calamity in turn forges a chain upon the neck of that one." This fear of retribution and the unfortunate lot of my people has impelled me to speak, so that all who seek the light of the Torah may succeed and correct all that is within their means and power to do to attain the ultimate goal of peace and redemption.

When reflecting on the chain of events of our contemporary bitter sufferings, we should ask ourselves the following questions: why are we confronted with so much wrath in the diaspora as well as in the Holy Land? Perhaps it is a token of solemn warning to us all? We must learn the lesson from the Bible. Even the servants of Pharaoh, believed that the plagues inflicted upon the Egyptians were not a mere blind chance, but were plagues of punishment. Thus, when the hail rained on Egypt, there were Egyptians who took it to heart. They believed that it was the rod of

punishment meted out by God, and not a mere occurrence. It was because of the fear of God, they heeded the words of Moses and drove the cattle into their stalls and thus saved them from total destruction. Those servants of Pharaoh that ignored the warning and remained in the field were all killed.

Shouldn't we also become humble and feel the hand of God? The distress and adversity which the Jewish people is encountering in this generation should serve as a siren warning. We must arm ourselves with spiritual armaments, if we are to survive. . . . "For thus said the Lord of hosts: I will remove the iniquity of that land in one day." "This is the word of the Lord, saying: Not by might, nor by power, but by my spirit." (Zechariah 3, 9; 4, 6.)

We must engrave it upon the tablets of our hearts and carve it indelibly in our minds that in these times of turbulence it is important to know the why and wherefore of the attacks by the hostile world. One remains dumb and confused when observing how some of our leaders are totally unmoved, watching our people being actually consumed in the crucible, in the inferno of a final round in our struggle for survival all over the world. It seems that we are merely absorbed with our own personal welfare and interests. No other concern seems to bother us. Such an attitude is criminal and perilous and must be checked. Such apathy and complacency must be eradicated from our midst; especially, when fatal danger is hovering over the heads of our people.

We must awaken and face facts. For, come what may, it is the battle of God. We must rescue all those who are within our reach. The sages of the Talmud teach us: whenever the people of Israel is faced with

hazards and there is no one to take the leadership into his hands to combat it, then you or the next person is duty bound to assume the grave task and responsibility of the great leader and martyr.

The prophet (Amos 5, 2.) pronounces the following: "The Virgin of Israel is fallen; she shall no more rise: She is forsaken upon her land; there is none to raise her up." The meaning of the verse is simple. The "Shechina" is in exile with the children of Israel. This divine presence is in the very lowest stage because of our dispersion. Thus it rests with the children of Israel to raise the "Shechina" from her inferior and depriving stage. By means of our endeavors, the Shechina may be released completely and restored from the unspeakable bondage of the evil powers.

Since we prefer to ignore our relationship and connection with the Shechina, the mother of all beings, the prophet alarmingly raises his voices accusing the children of Israel. There is no one to raise the Shechina from her fall, and because we are the direct cause of her downfall, the Divine Presence is kept in bondage. Hence, the evil powers (the shell) are invading this source and snatching the life essence from the fringes of the Shechina which is not their due. As a consequence, the children of Israel are in turn chained in this long bondage, and must suffer the brunt of the hostile world.

This transgression is so grave that it beclouds the skies and shakes the world at its very foundations. How long shall we tolerate such complacency, unmoved with hands folded as though we were free from all obligations, pure and untainted by any evil? How long shall we be allowed to profane the holy name of God? How long shall we keep ourselves and the Shechina

in the midst of all the savage nations. Is not the problem of our deliverance in our own hands? What is then required of us, if not to raise ourselves spiritually? By that elevation we sever the connection which exists between us and the Klippoth (evil spirits) who hold us bound in exile. Such a procedure will create a chasm between the light of God and the evil spirits. Then it follows as day follows night, that the Klippoth will be deprived of all their life sustenance. In other words, the shell—the evil—will sink in the abyss of oblivion. Only then, shall we be illumined by the light of redemption and breathe freely the fragrance of eternal freedom. Only then will our exile be terminated forever.

Our own initial endeavors to redemption may be depicted by the following parable. Once, a man armed with a sword in his hand took to the woods for a stroll. As he was walking, he was suddenly confronted by a monstrous raging lion, ready to swallow him. The man on seeing the lion was terrified he had no time to think of a way to avoid the great disaster of being devoured by that terrible lion. Instantly, the wild beast came to grips with the man opened his mouth and swallowed him together with his sword. The man while in the stomach of the lion still terrified and confounded, finally pulled himself together and thought of the sword in his hand. He realized how he could utilize the sword to the best advantage. He did not hesitate too long and pierced through the lion's stomach, ripping it wide open from one end to the other. Thus, he killed the lion and set himself free, unscathed.

Such a wicked course of events and behavior as ours is, must under all circumstances be stopped. This par-

able must be taken to heart. It must be thoroughly scrutinized and we must also realize, that we too, are surrounded by an iron ring of a ferocious shell, the evil spirit. One thing is necessary, that is to acquire the appropriate sword with which to execute the great and proper incision into the Klippoth. We must arm ourselves with the most powerful weapon that is at our disposal and implement the final blow, crack the shell by which we are encompassed. We are surrounded by a shell, separating us from our ultimate goal: freedom and total redemption.

King Solomon expresses in Proverbs: "Wisdom is better than weapons of war." This is the two-edged sword which we are to take hold of. It was always ready for us, prepared by our forebears, to give the final blow to our bitter enemies. Then the words of Malachi (3:21) will be fulfilled: "And ye will tread down the wicked: for they shall be ashes under the soles of your feet, on the day that I create, saith the Lord of hosts."

This two-edged sword is a spiritual one. It is the study of the wisdom of the Kabbalah, prepared and arranged for us from time immemorial by Rabbi Simon Ben Johai, as well as the Kabbalah dissertations of Rabbi Isaac Luria, which are the commentaries to the Zohar. Thus, when we adopt this genuine cure—the Kabbalah, the salvation will be with us. The Creator blessed be He in His great compassion will immediately terminate our exile.

Now it is high time to explain the meaning and essence of the wisdom of the Kabbalah. First, we must try to comprehend the benefits of exoteric wisdom, or secular knowledge, in our world. Let us briefly analyze the science of medicine, the scope of its teachings and

benefits. The science of medicine is a knowledge aggregated during the past many centuries. It consists of studies of paramount sources, facts, developments of that science because of the vast experiences, tests, experiments and inventions that were discovered during the ages by laboratories and research. This science was also enriched thanks to the long period of its practice. The cardinal teachings of medicine are: the anatomy of the human body and its physiology. Thus, since medicine is a science which relates to the treating and alleviating of disease, therefore, when the academic course of medicine is completed, one is obliged to practice this science, to cure those who are in need of it.

The analogy is as follows: Just as the science of medicine is the knowledge of the human body, so the Kabbalah is the knowledge of the human spirit. This knowledge must also be practiced, to cure the mental and emotional ailments of the human race. This is to bring inner peace and comfort to the miniature universe—man.

The wisdom of the Kabbalah is the knowledge of the Deity himself. The contents of this knowledge may be described as follows: The wisdom of creating all the worlds, the means of their further emendations, the purpose of creation. This wisdom comprises in its pages the ineffable wisdom of the Maker blessed be He, hidden in the divine names of the Infinite and proceeding down the scale, which embraces myriads of worlds including our nether world, in which the human race abides.

Kabbalah deals with souls of all degrees of adjustments. Its primary purpose is to bring integration and happiness to the one that delves into its knowledge. It yields courage, strength and serenity to its adherents.

For wisdom discovers the meaning of life, its spiritual duties, and a perspective of the place of man in God's plan. The wisdom of Kabbalah, the inner qualities of Torah and precepts, explore the nature of God. His primary thoughts of creation is to bring man to the compelling goal of fitness, so that man may eventually receive His Infinite goal—perfection.

We must not lose sight of the existing fact, since the human soul is the select being of all creation in our world of Action "Assiah," it is understandable why this wisdom occupies itself primarily with man, his corrections which he is obligated to perform until he reaches the destined perfection, and ultimate happiness. We must also by the same token be aware, that this knowledge consists entirely of spiritual topics. As a consequence, an actual light is carried within its expositions. It is the very essence of God which is hidden in the words of the Kabbalah. That light when grasped, brings spiritual survival to the one who adheres to its teachings. This is what King Solomon referred to when he said (Ecclesiastes 7, 12) "That wisdom gives life to them that have it." Also King David meant the sacred wisdom—the Kabbalah, when he voiced the following in (Psalms 104, 24.) "With wisdom hast Thou made them all."

The cardinal volumes on the Kabbalah, are the books of the Zohar, the writings of Rabbi Isaac Luria, which are the extensive commentaries to the Zohar, in addition to the vast collection of other books now not circulated or adopted by the contemporary students of the Kabbalah. This wisdom is defined as the soul of the Torah and as the "Wisdom of the Truth." The Sages of the Talmud have confirmed this existing light in the Torah. They say that the light serves as an anti-

dote, an antiseptic to the evil Yetzer; one must by virtuous deeds prepare himself to become fit and attune himself to being the appropriate vehicle to carry the light bestowed by the Maker.

It is true that there is also a great light hidden in the Talmud, yet that light does not suffice in our generation to serve as a means or antidote by which the evil Yetzer may be subdued and thus render it into actual good. In order to understand this transmutation, we must know that the nature of our evil Yetzer is to always incline to bodily proclivities. Its intensity or force, is always increased or matched, in ratio to that of our rational or intellectual achievements. Thus, the Zohar teaches us, that in the year five thousand six hundred, the gates of wisdom will be opened, and mankind will progress in science, knowledge and inventions. With the result that with the increase in wisdom, the evil powers will also increase in the same ratio, to be the real barrier to spiritual and moral ascent. Because of this law in nature, we must reflect in our hectic generation, (which era is surely before the advent of Messiah and thus closing in on us. It is the period which will bring the world to perfection and final completion, the miraculous deliverances of all the children of Israel) on the negative evil forces so rampant in our time, more than in any other generation. It does not require great intellect to see the truth of the temporal events prevalent in our time. We have reached the climax of fear and confusion. Humanity is on the brink of self annihilation, reason is no more the dominant factor, emotion without discipline is subjugating the will of all the peoples of the world.

The confusion of minds is so disastrous and devastating, that it is indeed alarming. Humanity is once again

contemplating suicide. The nations of the world are ready to unite once more, in that devil dance of horror and war. No better thoughts enter their minds than self destruction. Thus we see, for it is crystal clear, that the evil powers hold sway and control the minds of men. Can there ever be greater folly than the war of self-annihilation? Can one picture a greater nuisance or evil Yetzer to confuse in such a degree man's intellect? Are we not aware of the dire consequences of war? Are not poverty, excess toil and unspeakable misery in the wake of war? Does not war set the clock of progress and goodness back and thus prevent the bursting of the light of God to humanity? The answer to all these questions can be said simply. The nations are victims of their own choosing. They are the masters of their own destinies. As the adage goes: "As ye sow, so shall ye reap." You can not reap but what you have sown—All works are with the keeping of the immutable law of cause and effect, set by the Almighty, action and reaction, or the well prominent tested law of absolute retribution exacted by the upper spiritual forces. Thus, in spite of all the great progress of science, we are regressing morally and spiritually to an appalling degree.

Were we to follow and obey the law of God by combining the actual law of wisdom with its relative deed, the counterpart of wisdom, we would certainly eat the sweet fruits of our earnest endeavors. Since men do not effect that deed, which is to accompany and go hand in hand as the counterpart to that discovered idea or law of wisdom, it must follow as a matter of consequence, the outright downfall and ruin of mankind. It is in keeping with the assertion of the sages in the Ethics of the Fathers (Chap. 3: 22): "... He whose

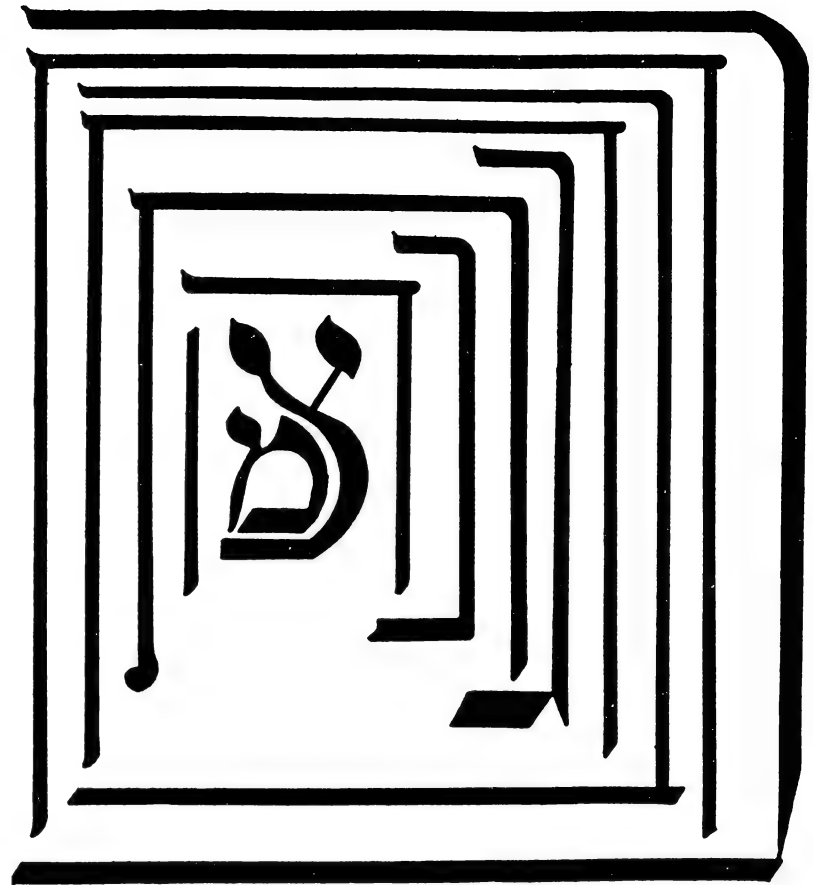


Chart 18

The chart above has ten encircling Sephiroth. Each Sephira is designated by the initial letter of the Hebrew names of the Sephiroth, starting from Kether to Malchut. The ninth Sephira is called "Yesod," or "Zaddik," Foundation in English.

These are the ten vessels designed by our Maker after the restriction of the Infinite light. They are used by the Creator to transmit limited bounty to finite man. Before man can partake of the precious goodness, he must first adjust his own ten vessels, they are the ten Sephiroth of his soul.

In truth there is but one vessel (Kaly in Hebrew), Foundation, which requires emendation. In other words, it is the vessel "Yesod" or "Zaddik." This synonym is expressed in Proverbs (10: 25) . . . "But the righteous, the "Zaddik," is an everlasting "foundation." Thus, Zaddik, (Yesod) and Foundation are synonymous. It is the receptacle which garners all bounty from the upper eight Sephiroth then bestowing it to Kingdom or the "Shechina." This is the reason why the Talmud in Niddah Chap. 3, tells us that before man's soul has to come down and be robed in a body, a vow is imposed upon her: "That it should strive to become a "Zaddik," a "Just" person and not a "Rosh" or a "wicked man."

It implies the same idea just mentioned, that we are duty-bound to emend this vessel of "Zaddik," for only then may we draw light for our souls and thus bring delight to the Shechina. For when we fulfill our duty of emending the Sephira "Zaddik," we are doing the will of God, and because of such actions we are called "Zaddikim." This is substantiated at the end of "Hallel." "That 'Zaddikim,' those that are 'just' who do Thy will." Therefore said David: "God loveth the zaddikim, those that are 'just.'" Psalm (146: 9).

Regarding the Shechina we are taught that her terminating points or her fringes go down to death. Thus said King Solomon: Prov. (5: 5) "Her feet go down to death." It has been reiterated time and again. Since we are a part of the Shechina, it is upon us to correct our own vacuum, for then we correct the primordial vacuum, the Shechina or the Kingdom of God. The "Zaddik" must be vigilant and stand guard that no sustenance is to ooze out to the evil hostile forces. This is why the last Sephira in the chart above, Malchut, is surrounded and embraced by the "Zaddik." In other words, the "Zaddik" is the martyr to observe and preserve that the heavenly bounty should not escape through the lower opening of the "Mem." This is the risky venture which the Psalm (106: 23) mentions. When Moses was the redeemer of Israel, he withstood the awful tribulation of the "Zaddik" at the time of redemption. Thus it is said: . . . "Had not Moses his elect stood in the breach before him, to turn away his fury, (meaning the hostile powers), that he might not destroy."

Since redemption and the coming of the Messiah is dependent

on such martyrdom on the part of the "Zaddik," we find stipulated in Samuel Beth (23: 3), that "God relinquished His predominant power to the Zaddik," to rule and govern over all worlds upper and lower ones. Thus the "Zaddik" supervises even over the Kingdom of God, the Shechina. The sages say: "The 'Zaddik' pronounces a decree and God sustains it." All this is due to the great love that the Maker has for the one that does His will, the "Zaddik."

wisdom exceeds his work, to what is he like? To a tree whose branches are many, but whose roots are few; and the wind comes and plucks it up and overturns it upon its face. . . ." Why is man reluctant to bring about the execution of the relative deed? Why do we not practice what we preach? The answer to that is very simple; it is because men are subdued by the gross desire of their earthly bodies; that is, the pull of lust and vice of the evil Yetzer prevents them from practicing what they understand to be true. Therefore, their knowledge acquired, does not abide with them but it oozes out and becomes a damaging force. This invisible power fastens its grip upon mankind and brings humanity down to the dust of the earth.

It must be borne in mind that the laws of wisdom are immutable, and must be brought to execution immediately upon discovery. The action serves as a chariot for that manifested idea, or light of wisdom. But if the appropriate deed is lacking then there is a detriment in that knowledge. The Scriptures corroborate it by saying: ". . . Wise are they to do evil, but how to do good they do not know. . . ." Jeremiah (4,22).

We find in the words of the Scriptures, that wisdom must go hand in hand with action. These are the words; "In wisdom hast thou made them." Thus, you find, wisdom and action united in the biblical expression. (Psalms 104, 24).

We may now grasp the meaning of learning Torah for its own sake, "Lishmo." It may be understood by the following illustration. A man was appointed to fulfill a very responsible mission to a great lord. That man naturally assumed the great task of fulfilling it according to the desire of his master and not to be remiss of any of the duties involved. All deeds that are to be executed must be to the full satisfaction of his lord, else he would be dismissed from his post and the mission he was privileged to render his master.

Man must utilize his powers and means, in order to perform efficiently his daily tasks. His physical body should first be tuned up to a normal status, so that his emotions may equal his actions. He thus partakes of food just to the measure of keeping himself alert, vigorous and energetic, so that he may fulfill his mission with zeal, even his dress and leisure are also considered with the sole aim of serving, as a means to an end, the rendering of perfect service to his master. He denies himself many comforts so that it may help him perform his duties correctly, with greater skill. Thus, all that goes with his private life is adjusted in order to fulfill his required duties to perfection. From this we learn, that all the movements, conduct, behavior and cares of the employee is for the purpose of ministering perfect services to the employer. Such conduct is understood to be solely for the sake of the end result in view—the service. Not only his actual duties to the master were aimed to please the employer, but even the deeds which are for the benefit of the servant himself were directed acts intended as a means to an end; that is for the sake of the assumed mission that was to be executed. The reason of the adopted strict discipline of the employee was to exercise satisfactorily all the

commands of his lord, and bring complete delight to the master.

In the same manner, the student, who occupies himself with the teachings of "Torah lishmo," (for its own sake), must also discretely curb his material life, discipline himself whenever necessary for the sake of his spiritual achievements. All the precepts, statutes and laws performed as well as the inner meaning that he may reveal in his Torah studies and precepts, must all point to one goal, bringing his knowledge to action, to serve his Maker, blessed be He.

Now, since we have an idea regarding the study of Torah lishmo, we shall now see the actual practice required. This is explained in the words of the Bible, from the first words of the Torah we see in Chap. (1, 2): "In the beginning God created the heaven and the earth." "Now the earth was unformed and void. . . ." This means that the earth was still incomplete, unfinished. In Chap. (2, 2): the Torah tells us words which are, seemingly, contrary to what is said in (Chapt 1, 2), namely, "And God finished on the seventh day His work which He had made. . . ." Ostensibly, the two phrases clash. In order to remove the contradiction, we must of necessity interpret the second phrase of (Chap. 2), "having finished His work and rested on the seventh day," to mean, that He finished creating and rested from all that He did, but it does not reveal to us definitely that He obviated the defect from the earth, its deformity. So that the first verse in Chap. (1, 2) still holds its true meaning of the earth being left unformed and void; that is, incomplete. Hence, we see that the seventh day which connotes the earth or Kingdom or Malchut (the word heavens is meant the lower six Sephiroth counting from Mercy

down to Malchut), remained in her original defective status. Thus it is clear, that He created the earth and left it in an abortive condition as expressed in Chap. (1, 2), so that the evil power, the shell may have access to it. He left it purposely, so that it should be corrected by man. Thus, the second verse in (Chap. 1) tells us explicitly of the actual unchanged, deformed condition prevalent in Malchut now, as when first created. It will so remain until man rises to do his share, implementing its completion. He left Malchut unfinished, so that we may have the great privilege and aggrandizement of becoming partners with our Maker in His work. This is the precise duty required of us by our Maker, which duty can be fulfilled only through the arduous task of learning "Torah lishmo." God arranged it so with the intention, for the good and the benefit of the souls of men, that they may enrich themselves by means of their worship and deeds, to bring Malchut to complete perfection, in order, we may be later commensurated by the great reward of the heavenly light of the Maker himself and thus avoid the pain of eating unearned bread of shame and embarrassment.

Our collaboration with God in ending the unfinished earth is indisputably shown in the following verses of (Chapter 2: 2, 3) in the Torah. In the second verse it is said: "On the seventh day God ended his work which he had made." In verse 3, we see that "He rested from all his work which God created "to do,"

* By Kingdom is also meant the Shechina who is in bondage with the children of Israel. In this particular Sephira we are duty-bound to render emendations, as the Zohar's expression goes: "Leakhmo Shechinto Meafro," meaning: it is upon us to utilize all means at our command in raising the Shechina, the Divine Presence from the dust of the earth, restoring this entity to her original and complete glory. That is also the period when the Messiah will be revealed to the world.

which points to the fact that the earth is still not completed. The paradox is apparent. Here we see in the second verse that he ended and rested from his work and in the next breath (verse three) it is said "He created to do." Consequently he ended and rested before its completion. What is there than to be done, if His work is really ended? We must draw the conclusion, that the last word "to do" of the third verse is not to contradict the words of the second verse but rather to remind us that the earth still requires our toil and earnest endeavors. We must start where God left off and participate as partners with Him in creation. All this leads to what we have brought out previously. We must join in the still unfinished work of God. It is explicitly emphasized in verse 3, by the word "Laasos" "to do" (in Hebrew). Evidently we must serve in bringing perfection to Kingdom.

This restoration on our part of the Earth or Kingdom is also stressed by King David, Psalm (115, 17) "The heaven are the heavens of the Lord; but the Earth hath He given to the children of men." The heavens that is, the six Sephiroth above the Earth or Kingdom were perfected by God Himself; but the Earth, Malchut—the Shechina he left for man to complete.

This will explain the significance of the two first words of the Torah, "Breishit Boroh." The Targum Jonathan and the Jerusalem Targum interpret the first word of "Breishit." It does not mean at the "beginning" but it means with wisdom He created. We must learn wisdom, the inner, the esoteric wisdom of the Torah, the Kabbalah, in order that we may complete the rest of the work in Kingdom, which was left for us to do. The reason of the above demand is simple.

Since the Torah tells us that with wisdom God created Heaven and the unfinished earth, so too must we use the same instrument—wisdom—to terminate our work. The correction of the earth that God apportioned for us to do, is the release of the Shechina from the fetters of bondage-complete redemption.

By wisdom is meant, the secret mysteries of Torah, the hidden inner qualities of the Torah. It is the wisdom of the truth, the Kabbalah. Beginning with the exoteric: the Talmud, codes of law of the Torah, and to advance oneself to the further teachings of the wisdom of the Kabbalah, the soul of the Torah. We must learn wisdom in order to understand how to correct and complete the work which God left undone. King David knew the truth that wisdom was the actual instrument of God with which He created Heaven and earth. Thus, he utters the words in (Psalms 104, 24.) "O Lord how manifold are your works! With wisdom you have made them all."

We find in Exodus (31: 16, 17) similar words to corroborate what we have just discussed, "That the children of Israel shall keep the Sabbath, to make the Sabbath throughout their generations for a perpetual covenant." "For in six days the Lord made Heaven and earth and on the seventh day He rested and was refreshed," or in Hebrew "Vayinofash." We have already said, the seventh day which is Sabbath, is a synonym to the seventh sephira, or the earth which also means Kingdom or in Hebrew Malchut. This Sabbath is the earth mentioned in the beginning of the Torah, which was empty and void when created.

Here we are summoned to fulfill a command by God for all Israel to guard or to observe the seventh sephira and also to execute deeds. This sephira is the last in the

scale of all the ten sephiroth and because of that it is the transmitting intermediary or agency between the upper nine divine sephiroth of Atzilut and the nether worlds of "B'Y'A," the acrostics of the three lower worlds: Briah, Yetzirah and Assiah, or in English, Creation, Formation and Action. The ten sephiroth of Atzilut are all pure spirit. Whereas, the three lower worlds have an admixture of evil spirit which must also be sustained by the divine powers until the entire world is completed to perfection. The sephira Kingdom derives its sustenance from all the nine sephiroth which precede it. She is the complete vessel of the pure spirit in the world of Emanation—Atzilut.

As mentioned above, the Sabbath is the Sephira where God rested and left a portion undone and, since she is the gate through which life sustenance is transmitted, the Torah instructs us to be vigilant in controlling this transmittance of bounty. To stand on guard to see that the Klippoth do not break in beyond their limits, that they may not snatch the light which does not belong to them. Sustenance must be meted out to them for their mere existence and no more. If the hostile forces were to obtain more than their just portion, then, they will gain strength and supercede the divine powers and terrorize and destroy all that is at their disposal, to ruin all creation. Hence, the Torah requests we shall observe the Sabbath, to emend the Sabbath, for on the Sabbath He rested and left something to be finished by us, as commanded in the word "Vayinofash." The Talmud expresses this last word as though it were in a form of an outcry, "Vay Nefesh!" "Woe to the Nefesh!"* It shows that the Sages

* Nefesh connotes also the sephira Kingdom.

were well aware of the menacing forces that are adjacent at the terminating point of Kingdom.

To sum up, we must observe the Sabbath, for at the end of that sephira do all the klippoth, evil spirits congregate. They are compared to death itself and unless they are eliminated by our good deeds, they have access to Kingdom to draw more than their stipulated share of the bounty ordained by the Maker. Therefore says the Torah, it is our duty to guard the gates of Kingdom. We must be vigilant in guarding the light of the Shechina to keep evil away from there. Conversely, calamity, ruin and the prolongation of our dispersion is the result of their sway. We now see clearly why the Sages of the Talmud interpret the last word as though warning us, "Woe, beware!"

The secret of our task is hinted in the numerical value of the last word "Vayinofash" which amounts to "446" equal to the word "Death" which amounts also to "446," "Maves" in Hebrew. This last word reminds us of the ominous state of the Shechina as well as our solemn duty of tearing out the weeds and thistles. They are the hostile forces which surround and devastate the beautiful garden, the Divine Presence, the Shechina. The Torah warns us that death, which is evil itself will have sway over all if we are too lax in the preserving and emending of the Sabbath. The sages exclaim: "Woe!" as though warning us of the precarious condition existing at the end of Kingdom.

The children of Israel are commanded to put a lid over the heavenly treasures, so that the dominion of the evil powers are completely checked. We must serve as the sentry to observe and preserve, to protect and defend the Sabbath, so that evil is not given the

slightest rein or opening. Each of us must be a watchtower, to see that the evil forces, the Klippoth, cannot find even a crevice to approach the Sabbath.

The ultimate dominion and control over mankind must eventually be transferred to the power of Mercy and perfect Justice of the Maker himself.

DIALOGUE BETWEEN PHILOSOPHER AND KABBALIST

by RABBI MOSHE CHAYYIM LUZZATTO

PHILOSOPHER:

Peace unto you, my brother. How good is your coming at a time when I so urgently need you.

KABBALIST:

How is it that a Philosopher should be in want of a Kabbalist? Your thoughts have already swept through all the corners of Creation. By means of your philosophical speculations and concrete proofs, the Secrets of the Universe lie subdued beneath you. What can I do for you?

PHILOSOPHER:

Exaggerated praise is nothing but ridicule. But let us enter into the needed discussion. I shall speak to you wholeheartedly after the manner of two beloved friends. I have read works on the Kabbalah and have heard discussions on this WISDOM and, behold, they are strange in my eyes, being entirely in opposition to my reasoning. Since, however, I have seen that so many saintly men have trodden these paths, I decided to see what it is that you have to relate to me. Perhaps I shall hear some words from you which, even though they might not be absolutely convincing, may, nevertheless, neither be deniable nor absurd. As it appears to me now, there is nothing left for me but to deny them.

KABBALIST:

I will do as you say and inform you of the full truth as it is transmitted to us from those who know the truth. And this

will be my gain that, from what I shall explain, you will come to know that everything which one is able to conceive of through mental or philosophical speculations is considered as nothing compared to what he can perceive through the Wisdom of the Truth: THE KABBALAH. For, concerning this, King Solomon has said: "The Lord gives WISDOM. Out of His Mouth cometh KNOWLEDGE and UNDERSTANDING" (PROVERBS: 2:6).

And now open your mouth and I will fill it.

PHILOSOPHER:

To begin with, my desire is to hear from you concerning the Sephiroth with which you are so familiar and intimate. How great is my desire to know about this topic, to have a thorough understanding of it. It is because I have heard many strange things about this matter, to the extent that it is incumbent upon me to shut my mouth for the Honor of the Lord and not to exclaim publicly my perplexity; for I am almost forced to say that they are null and void.

KABBALIST:

Tell me what you have heard?

PHILOSOPHER:

It was transmitted to me that the Sephiroth are One Light emanating from THE EMANATOR, BLESSED BE HIS NAME, and that pre-existent Light is robed by the Sephiroth, just as a Soul is housed in a Body.

KABBALIST:

And what else have you heard about this?

PHILOSOPHER:

I have heard that there is a World called "ATZILUT" (EMANATION) and that there are three other worlds known as "BRIAH," "YETZIRAH" and "ASSIAH" (CREATION, FORMATION and ACTION). The difference which exists

between them is that the three Worlds: "BRIAH," "YETZIRAH" and "ASSIAH" are but a "shine" issued from "ATZILUT." These three Worlds are divided into two parts: 1. A portion of the Light of "ATZILUT," which shines in them is actually the "NESHAMAH" (the Soul) to them and is designated "Godliness." 2. The second part of the three worlds, which is not "Godliness." It is connoted the World of Dissension (SEPARATION).

KABBALIST:

And what do you say about that?

PHILOSOPHER:

I swear by my Soul that I do not even know how to explain my bewilderment concerning the word "Godliness" and yet ascribe to it "quantity" and "quality," which terms appertain to "the Corporeal;" being radically opposed to reason and to the Principles of our Faith.

KABBALIST:

Why is that?

PHILOSOPHER:

Look, it is inevitable that you acknowledge that the Spiritual Worlds stem from the Light of God or that they do not.

KABBALIST:

You have already heard that the World of EMANATION is pure Spiritual Light.

PHILOSOPHER:

If it is pure God substance, how can you say that GODHEAD shall evolve from GODHEAD; for we must, of necessity, link the HEAD, that is, the Unity of the Light of God to all Creation as an invariable Unity and, since each Spiritual World differs in quality from the other, how would

the government be kept in a fixed set order without change or destruction? For, we must understand Him as ABSOLUTE UNITY, which is immutable. Therefore, how is it possible to describe that multiplicity and offspring constitute an evolvement of LIGHT from LIGHT? Moreover, it is necessary to assume that before they were extended, they were non-existent. Therefore, this would intimate that the SEPHIROTH are new gods and the Infinite, Blessed be He, is a pre-existent God; and this would seem like the thought brought out in JUDGES: "They have chosen new gods" (5:3). Furthermore, how remote all this is from the Truth of our Faith; for we know that God, Blessed be He, is simple with absolute simplicity and that all lack or defect that can be ascribed to a body can, in no stretch of the imagination, be ascribed to Him. Thus, if it is as you contend, there can be no greater incident than to say that His substance was renewed from non-existence to existence.

KABBALIST:

You have already stormed the whole world with your declarations. Have you more of such surprises and paradoxes?

PHILOSOPHER:

I have many more. For, up to now, I have only spoken about "ATZILUT" (the World of EMANATION) and, should we enter into a discussion of the severed Worlds "BRIAH," "YETZIRAH" and "ASSIAH" (CREATION, FORMATION and ACTION), then the questions and astonishments will reach infinite proportions. No wise and understanding person could bear them. By entering from "ATZILUT" into "B'YA," you are continuing on your course and also designating them as GODHEAD or as THE ESSENCE OF

LIGHT. You are subdividing them into portions -- one portion you call by one Name whereas the second portion you do not name at all, etc.... Tell me, by the love of your Faith and the life that is within you, if it is possible for any scholar to separate from GODHEAD a portion and especially a half, a third and a tenth; and to separate the service and worship sometimes to one portion and sometimes to another. Believe me, my faithful beloved one, these things are not rational at all. Therefore, it is impossible that these words shall penetrate my ears; for I am not one of those gullible ones, believing as the simple ones do who follow blindly.

However, these two things I desire to know:

FIRST. What happened to the Kabbalists and who ushered them into these controversies?

SECOND. What result or benefit can accrue from these thoughts? For, it would be better to believe, as is the Faith of all the House of Judah, that the Supreme Being is One, with Absolute Unity, that He governs the World and gave us the Torah and that He will send us "MOSHIACH ben Dovid" (the Messiah) in the near future. Of what avail is our labor in the Knowledge of the SEPHIROTH, the Worlds which are even uncomprehensible to the intellect of any scholar?

KABBALIST:

Finish your talk.

PHILOSOPHER:

Know that I have to ask you one general and amazing question on all that I have heard and read from beginning to end. But, above all, I think that, were I able to find a strong and substantial foundation upon which to build the structures; then, the particulars would also be understood. For, if these particular structures have no foundation upon

which to stand, why should I trouble my Soul about details? My first source of wonderment is the General Principle and its division into two branches and one Source. I have heard that you say of the SEPHIROTH that they have evolved degree after degree, until this material World came into being: and it is a wonder to me which I cannot fathom that God's substance should incarnate and evolve until, from it, there should come a material World, a World that is obscure, vain, destructive and perishable.

Moreover, my second cause for wonderment has to do with what is said about the end of JUDGEMENT being EVIL SPIRIT and that, in the beginning, everything was mixed together, that is, the good together with the bad, which is why the many Worlds that existed in the beginning were destroyed until the desired result of the good being picked out separately (the Divine "SEPHIROTH") and the bad separately (the Evil Spirit) was achieved. It seems to me that all of these things are akin to atheism or unbelief, God forbid, all of which arises from the fact that before Creation, the Divine "SEPHIROTH" were mixed with the Evil Spirit. It makes little difference whether at the outset of Creation "evil" was potential or manifest. At all events, the assumption that one portion, that is, the "SEPHIROTH" are pure Spiritual Essence, being the Substance of God and that the second portion is tinged with Evil Spirit, cannot be accepted. It is even forbidden to express oneself in this manner for it suggests that a twofold dominion is in existence, God forbid.

However, if your rejoinder will be to the effect that the "SEPHIROTH" are a Light emanating from the Infinite, Blessed be He, then, there remains the same inconsistency;

for, as pointed out in my first question, which was with regard to the possibility of drawing God Substance from God Substance, how can a finite Light emanate from the Infinite Light?

Moreover, if they are emanations from God, then they are outside of Him; and, if you tell me, even a hundred times, that this is analagous to a flame bound to the coal, your words still could not be reconciled with and would therefore fail to penetrate the heart; that is to say that it is the Substance of God and, at the same time, that it is not. It seems an enigma impossible to fathom.

In addition, I have heard that your worship is addressed to the "SEPHIROTH." I do not see any allowance for that, if they are not indeed the Substance of God. Since they are separated from Him, they are like a Body without a Soul. How, then, can one ascribe to them the attributes of absolute GODHEAD. This is something that is not all befitting.

Our Faith consists in the fact that we are allowed to ascribe the term "Soul" only to the Emanator Himself, Blessed be He. How, then, can you call all of them by the Name "HAVAYA?" Even if you were to answer me that the GODHEAD is linked with the "SEPHIROTH" to the extent that they too may be called by His Name, how will you confront the atheists?

There is now answer in your mouth by which to refute their contentions. In sum, if you have the means of refuting these contradictions, even partially, it will render me much joy and gladness of heart.

KABBALIST:

See that up to now you have made yourself the witness, the plaintiff and the judge; and now I shall speak and you should just bend your ear and listen. Open your eyes and see.

Abandon all your issues for a while until you become convinced of the truth I am about to reveal to you.

PHILOSOPHER:

Good. Speak. I await your words with enormous enthusiasm.

KABBALIST:

Know that you are deluded from the beginning to the end.

PHILOSOPHER:

Speak and I shall listen and see whether I can grasp the foundation of truth, which is presented in this Wisdom.

KABBALIST:

It is necessary for one to thoroughly understand the words expressed by the Sages of the Kabbalah. Know that the purpose of the whole subject of the Wisdom of the Kabbalah in the main has to do with the clarification of the Laws and Ordinances of God, Blessed be He, who is one absolute true UNITY and there is no change in Him and He does not undergo any incidents as are apt to occur in corporeal existence.

PHILOSOPHER:

The foundation is very good, if it could only bear its structure.

KABBALIST:

Know that the Wisdom of the Kabbalah comes to teach us the Wisdom and the Laws of the All-Knowing (Omniscient) One, Blessed be He, the order and the Statutes of His Supervision; and how He arranges and governs His World through cause and effect with the exalted perfection of His Wisdom.

PHILOSOPHER:

If we were to find in this Wisdom all that you have just

said, it would be a very great accomplishment indeed. However, I do not see that this Wisdom is channeled in this path.

KABBALIST:

This is what I am trying to prove to you that you are deluded from the beginning to the end.

PHILOSOPHER:

I am just telling you what I have read and what I have heard concerning these things. You want to explain the evolutionary processes, how all creatures came from the Creator as though the Creator was the first substance of the creatures and this substance originates from His very Self. This substance streams out little by little until it reaches out to the creatures themselves and these are the Sephiroth. Everything that you discuss is based on the same plan. You say that the Creator Himself, blessed be He, assumes a condition whereby the Light of His own substance goes out from Him, developing and evolving until it reaches the stage where this lower Creation is found to exist. If this were true, it would mean that there is an evolutionary process in Creation and it would then follow that, just as the Lights change, so does the very Being of Creation change. That being so, it is well to know the changes.

This process of progressive change of the Light is especially applicable if we include our performance of the Precepts and our service to God; for our obligations to God must be in accordance with the variance of the Lights; but I have already asserted the impossibility of the Light of God to assume an evolutionary process, and you have expressed your acknowledgement thereto that the Light of God is not subject to mutability as is the case with corporeal beings.

KABBALIST:

I agree with you in everything that you have said. On the contrary, this is the foundation of my whole structure: that the Creator is not subordinated to any corporeal incident whatsoever and that it is completely impossible for the Light of God, Blessed be He, to assume an evolutionary progress or react in any way to the extent that from a Creator should issue a creature. Never in my life have I heard anything about Creation but that it manifested an existence from non-existence, and therefore there is no ground whatsoever for maintaining that it is an evolutionary and retroactive process.

PHILOSOPHER:

You have added the water. See that you also add the flour.

KABBALIST:

But you must certainly be aware of the fact that it is indeed impossible that the great sages, whence the Kabbalah wells from, should have gone astray in this matter. I will show you proof, then, that you have never understood all that you have read and heard. Tell me, do you know how to explain the above-mentioned conceptions, in which are included the "SEPHIROTH" and all their manifold ramifications mentioned at all times? What benefit do they bring to Creation and how are the doer and the act down below drawn from them? But let me know in detail and not merely a general view of them, in order that I may be in a position to properly evaluate whether or not you have understood these matters.

PHILOSOPHER:

In general, it is necessary for you to know that, according to my understanding, they are all entities which must go

through an evolutionary process before they appear in the world and, according to their conditional changes, things change in the world; but, what they are in detail, I do not know; that is to say: I am totally in ignorance with regard to the following: the terms "a line," "a trace," "the archetypal man" (ADAM KADMON) and "the Worlds issued from Him;" "the redintegrations of the PARTZUFIM (PHASES)," "their enclosures one within the other" and "their appellations (surnames). About all these things I have read but I do not know what they imply. There is no end to the great wonder with which I view them.

KABBALIST:

It is evident that you do not know. I shall attempt to show you how to start out on the path until you will see and understand that which you have never understood.

PHILOSOPHER:

Proceed.

KABBALIST:

Bear in mind that the Creator, Blessed be He, is Master of Will. Understand and ponder on the subject matter pertaining to Him and His Will.

PHILOSOPHER:

I have understood from your words that you wish to convey to me that there are two ways of speaking about Him.
1. HIS VERY SELF; 2. HIS WILL.

KABBALIST:

Do you agree to this; or do you not?

PHILOSOPHER:

Certainly. We may speak either of Subject or Predicate, that is, subject or object.

KABBALIST:

Behold! You must know that of the Substance of the Creator, Exalted and Blessed be He, we are forbidden to speak; and, even if it was allowed, there is not need to enter into a discussion of Him. It is enough for us that we know what we do know about Him: the fact that He exists and that He is Infinite Perfection and Omniscience. Besides this, we are forbidden to make any mention of Him. But know that all we may speak about is His Will; for that is nearer to us and we are allowed to delve into this matter because, in so doing, we are, in no way, touching upon the subject matter dealing with His Substance, Blessed be He.

PHILOSOPHER:

Very good to speak about His Will but, what can you say about His Will; for, verily, His Will and His Thought are Infinite and, being without boundary or limit, how can one venture to search?

KABBALIST:

You are showing signs of being appeased and drawn closer to me. From now on, there will be no avenue through which you will be able to evade me. You must acknowledge the Upper Supervision governing reward and punishment; for upon that pivot does our Faith revolve. Can you explain to me, then, why there are deeds that warrant reward as well as those which call for punishment. There is a time to enhance and a time to degrade, a time to impoverish and a time to enrich. It follows, then, that the Will of God calls for the dispensation to man of both reward and punishment. All that is worked out in perfect order; for order is the principal factor in the operation of Government. It is within our scope to delve into this subject matter because it has no bearing on the Creator Himself, Blessed be He; but rather embraces the

particular functions of the Will of God that we may explore; and we are permitted to conduct our studies in this direction.

PHILOSOPHER:

It is most certainly so; for, about all this we can ponder upon and say that it is the manifestation of the Ways of God.

KABBALIST:

At this juncture, tell me, was the Creator obliged to create the world only as He did create it? You cannot say that; for, even though He could have created the world by one saying, nevertheless, it was by means of ten sayings that God created the world and, again, you cannot say that He could not have created more creatures than we now have and only in the Image in which He created them and no other.

For, you too must agree that God is omniscient, boundless and limitless in His Powers. Notwithstanding, we find that He performs both finite and limited deeds in accordance with the nature of the service man renders to Him. Reward or Punishment correspond to the deeds of man who, commensurate with his conduct, can draw either reward or punishment. The Creation of the world also came into existence through a limited action; and not in the capacity of the Infinite Power of God's Omniscience. For, if God had created with all His might, which is Infinite, it would have resulted in rendering all Creations Infinite.

To sum up, we can delve into two distinctions of His Will, which are: 1. In creating the world, He could have desired to utilize His infinite and immeasurable Will but what He actually desired was to utilize His measured, finite and limited Will when Creating the World.

PHILOSOPHER:

This is fine. Your words are absolutely right and it is impossible to refute them.

KABBALIST:

Now we must furnish names to all these grades in order to be able to speak about them; for, without names, it is impossible to speak with regard to these subjects nor would we be able to discriminate aught amongst them and divide them into different categories. The Names that the Kabbalists have given to the two Divine Subjects which we have mentioned are 1. "AIN SOPH" (INFINITE) and 2. the "SEPHIROTH."

By "INFINITE" is meant His Unlimited Will, which He could have bestowed upon His Agents in the Creation of the World. However, the Infinite, Blessed be He, chose to perform His Works by means of a Finite Power of His Will, which He bestowed upon the Sephiroth.

In other words, that which He desired, that is, His entire bestowals of the Finite Creation had been implemented through the agency of particular attributes, which the Kabbalists have termed "MERCY," "JUDICIAL POWER" (JUDGMENT), "COMPASSION" and all their particular variations. All these are the measures of the Finite Will, by which He willed to create the World and through them, also govern the World.

However, of the Will which is Infinite and omniscient, we refrain from speaking thereof; for we have no affinity with the Infinite Will nor can we have any Knowledge thereof.

It has been annunciated by our Sages that we are forbidden to occupy ourselves with the Infinite Will; that is to say: to attempt to acquire Knowledge thereof, as it is said: "That which is concealed from you, do not ponder upon" (CHAGIGAH 13:1).

Man's mental and Spiritual capacity, being finite, renders him

powerless to conceive that which is Infinite in scope. Thus, the Finite Powers of the Will of God, being of a Limited nature, are the very topics that man is permitted to inquire into with a view to arriving at the understanding and Knowledge of these Powers as well as how Creation was manifested through them, how it is governed by them, their actual goal and in what way the Precepts bear relationship to them and point in their direction.

In conclusion, it must be understood that every manifestation of power by which Creation is governed hinges upon the functioning of the "SEPHIROTH" and the Finite Light that abides in them.

PHILOSOPHER:

Your words are good and I am beginning to feel my way more clearly and even these introductory assertions are absolutely essential and one cannot refute them. I only wish that you could conclude your words on these problems, which I have found strange and difficult to apply to this foundation and to thereby settle the issue thereon; for I still do not see the door through which to embrace them. In addition, explain and teach me the meaning of the subject matter with reference to your assertion that the "SEPHIROTH" are "LIGHTS" and, moreover and above all, that the INFINITE is LIGHT.

KABBALIST:

Bear in mind that the Sages of the Kabbalah generally have called the ROTZON (WILL) of God "a shine of Light;" that is to say: an Illumination, a Brightening. On the other hand, for the Infinite, they have used the term "a Simple Smooth Light." Therefore, the Powers of the Will of God and His Attributes are defined as "LIGHTS."

PHILOSOPHER:

If so, according to your assertion, the Names that are attributed to them are but symbolic and, therefore, exist only in the mind.

KABBALIST:

See that you err in your comprehension of the beginning of my words. I will try to present to you a general Introduction of all the Topics of the Wonderful Wisdom, the Kabbalah. Bear in mind that anyone who aspires to understand the meaning of the "SEPHIROTH" must visualize the essential values pertaining to the Soul of a person; for those matters are not merely abstract thoughts inasmuch as the Soul is an actual Power. It is true that it is tenuous and not within the grasp of the senses; but, nevertheless, as just pointed out, it is a Power.

Therefore, it is upon man to scrutinize that the power of the Soul is not merely "symbolic" but "real." The Attributes of the Upper Realms and Powers of the Sephiroth mentioned herein are a positive fact. So is the existence of the Emanator, Blessed be He, Whose Will, too, is absolutely existent. His Brightness sparkles and glitters and is sent forth from Him, Who is the Luminary, the Source of Light. In other words, what the Creator wills, is called a "shine" but it must be understood to mean a "Spiritual Shine:" a simple Light streaming from the Essence of His Light and not from the Essence of our Light. The Light of God is far removed from all the ingredients inherent in the Corporeal Light of this mundane world.

Thus, the Powers of His Will are all Lights, as mentioned above. They are, however, "Lights" pertaining to "things concrete" as distinguished from the Essence of the Soul.

Hence, it is the Powers, the Attributes that stem from His Will that manipulate all the deeds in the world with perfect absolute Wisdom.

PHILOSOPHER:

Therefore the Summary of your words is as follows: The "SEPHIROTH" are Powers of the Upper Circumscribed Will. They are the Agents that make possible all the works in the world.

At this point, I beg of you to conclude your exposition with regard to the Three Worlds "BRIAH," "YETZIRAH" and "ASSIAH" (CREATION, FORMATION and ACTION).

KABBALIST:

Bear in mind that the Supreme Will desired to perform His Deeds through His Messengers, the Angels. And behold! His SHINE hovers over His Messengers to see to it that they perform their errands. Thus, we are now in a position to discuss two things: FIRST: His Will and His Powers, compatible to the order of the Government on High; SECOND: His SHINE, which stands vigilant above His Messengers and how they stand guard over them. All these are the ones that elicit into manifestation His Deeds and Decrees. It follows then that ATZILUT (the World of EMANATION) is the collectivity of the Powers which proceed from His Finite Will, which are the "SEPHIROTH" in all their particular degrees. They are nothing but His POWER that stems from His Will.

Therefore, it is incumbent upon us to say that it is Godliness in all its parts and ramifications; that is to say: Each category of all these matters is called one world, a World of Godliness, just governing Powers and no more. However, "B'YA," that is, the three Worlds: "BRIAH,"

“YETZIRAH” and “ASSIAH,” on the other hand, are other categories, that is, they differ from the worlds mentioned before, which are appointed there above His Messengers to make sure that the World “ATZILUT” is but a category of POWERS of the Will of God; likewise the Worlds: “B’YA are POWERS OF HIS WILL” that serve as recipients from Above; whereas “B’YA” are located down below and are Worlds built of the following: 1. The SHINE which hovers above His Messengers and 2. The Messengers themselves who execute the Commands in accord with the orders meted out by the LIGHTS.

I will make you aware of a great thing concerning these categories, over which hovers the Godly SUPREME SHINE, which is called “NESHAMAH” to all the Divisions of the Three Worlds: “BRIAH,” “YETZIRAH” and “ASSIAH.”

The complete set of Servants that are found in the Three Worlds “B’YA” are called “RUACH” (SPIRIT) and “NEFESH” (CRUDER SPIRIT) in contradistinction to the SHINE (the Soul) which is above them.

The Kabbalists have arranged these Lights in the following order: NEFESH, RUACH and NESHAMAH. However, elaboration is not in order here; for a thorough Knowledge of these Lights is available when we discuss the Knowledge of the order of the Governing Powers in detail; for even the essential Light of Godliness that is termed NESHAMAH would be subdivided into RUACH and NESHAMAH, were we to enter into and discern the particulars concerning the Soul Herself.

However, when we subdivide the species under the category, it is not important to delve into the Knowledge of the particulars of any one specie; but if the species

themselves stand in array one against the other under a category, then the items we have touched upon will be made discernible.

However, categorically speaking, it must be said that Godliness is the Soul that abides in “BRIAH,” “YETZIRAH” and “ASSIAH” and these Worlds by themselves are considered NEFESH and RUACH also under the heading of a category; but, in actuality, the NESHAMAH cannot be considered in all these worlds as one Godly Essence and the NEFESH and RUACH separately also as one essence but both of these essences are, generally speaking, called two essences but not in particular for, when they are subdivided into separate parts, it becomes necessary to evaluate NEFESH and RUACH as separate entities as distinguished from the superior evaluation of the Soul.

PHILOSOPHER:

Your words are good and beautiful. Thus, we find that we have two subjects that we must ponder upon: 1. that of governing by the Upper Thought. This plan is the essential Thought, subsequently divided into SEPHIROTH, as aforementioned and 2. The Light of God is appointed by Him to hover over His Messengers, thereby enabling them to perform His Work. The Thought just mentioned stems from the World “ATZILUT” and the appointed Lights of God are “BRIAH,” “YETZIRAH” and “ASSIAH.”

However, it is my wish that you clarify why the Kabbalists rendered the evaluation of the Worlds “B’YA” inferior to the “MADREIGAH” (degree) of ATZILUT. This also applies to why there is a difference in degree between the three worlds: “BRIAH,” “YETZIRAH” and “ASSIAH,” that is to say: Why is “YETZIRAH” inferior to “BRIAH” and why is “ASSIAH” inferior to “YETZIRAH?”

KABBALIST:

Know that it is a simple matter; that the "SHECHINAH" (KINGDOM OF HEAVEN) does not bestow Light upon an angel except according to His Power and degree of reciprocity. A greater Power rests upon that angel who has greater Power and, with a reduced Power, it rests upon an angel who has small power, that is, upon an angel inferior in degree who receives a smaller Light. Therefore, "B'YA" are inferior to ATZILUT which is essentially the Power itself and "B'YA" are merely the emissaries.

Again, the Supreme Forces manifest upon the angels or Messengers only according to their capacity to receive. Hence, the Forces that stand above the Messengers are inferior in degree to the over all Light of ATZILUT for, according to the capacity of the Receptacles through which the angels receive Light is the SHINE reduced and so is the Light meted out in measure to every World which is below. For example, in the World ASSIAH, the power which rests thereon from the Supreme Powers is inferior to the power that rests upon the World next above it: "YETZIRAH;" and if we were to evaluate the manifestation of Power in general, we would find that it is divided into three degrees, each one of them inferior to the other, that is, "YETZIRAH" to "BRIAH" and "ASSIAH" to "YETZIRAH". Each manifestation comprises ten degrees, which constitute TEN SEPHIROTH. This means that each one of the worlds: "BRIAH," "YETZIRAH" and "ASSIAH" has TEN SEPHIROTH.

In addition, I have more to tell you. Bear in mind that the Emanator, Blessed be He, being Unlimited and Boundless, is not comparable to nor can He be evaluated as equal to the

Creatures created by Him. However, according to His Infinite Power, He could have created the World in multifarious ways. However, He decreed to manifest His Powers on a par with the deeds He performed.

This may be compared to one who puts forth his greater strength in carrying out a greater accomplishment and his lesser power for a lesser one. With the Creator, Blessed be He, it is not as with a person.

“LOVE YOUR FELLOWMAN AS YOURSELF”

According to the Kabbalah the universe resides in a system where an effect is a result of a cause which is indirect, but is neither random nor accidental. The root of this causality is imbedded in the creation and constitutes a passage to the physical realm. Within the chain of “cause and effect” is found the life of man, and everything which happens in it. If man will see and understand this chain, he will know how to direct his life towards his goal through the easiest and best path, and will know to implement in a balanced way the love of his fellowman, as it is written, “Love your fellowman as yourself”.

“...and after forty days that the column will rise from the earth to the heavens in front of the eyes of the whole world the Mashiach will be revealed. From the East side a star will shine in surround this star and will make war with it from all the sides, three times a day for seventy days. And all the people of the world will see...” (Zohar, ‘Shemot’ part 101).

THE WISDOM OF KABBALAH AND THE AGE OF AQUARIUS

The wisdom of Kabbalah dates from thousands of years ago and has accompanied the world since its creation. The sages of Kabbalah have used its hidden knowledge in order to analyze and understand the reason for the universe and the reason for life. Today, in the age of Aquarius, the age of revelations and discoveries, this wisdom is being revealed to the public at large. The wisdom of Kabbalah, which is of “the ancient days”, comes to develop whatever is found beyond the five senses of man, and reveals the tremendous forces which are hidden within him. It enlightens the miraculous harmony which exists in the universe and in our world, and directs each person to the harmonious path which is within his own life, and to the harmony which exists between himself and his fellowman.

THE ANSWER TO THE ESSENCE OF LIFE

Kabbalah is the hidden knowledge of Judaism. Kabbalah sees in Judaism an expression of absolute perfection of the universe, not by way of simply relating to the writings of Judaism in their external sense, but by penetrating to the very depth of truth. With the guidance of the book of Zohar written by Rabbi Shimon bar Yochai, it becomes possible for us to reach the essence of things, understand their roots, and directly reveal the solution to problems. Usually man relates to life within the framework of effects and results which are a collection of secondary branches, and which impede man's more basic, primary vision of the complete chain of events. The Kabbalah teaches us to see how the bridges are built between that which is in the Zohar concerning the past, present, and future, and the bridges upon which we have arrived today. The book of Zohar, with an intense light, illuminates the path which leads to the true solution of any problem from the most simple to the most complex.

"There is no question in the universe to which you will not find an answer in the teachings of Kabbalah" Rabbi Dr. P.S. Berg.

COURSES OFFERED IN THE RESEARCH CENTRE OF KABBALAH

It is the privilege of every man to reach the most elevated heights of understanding himself and the universe around him. The way to this understanding is through the teachings of Kabbalah. The Research Centre of Kabbalah presents courses in various fields of Kabbalah and studies in different levels of Zohar ranging from beginners to advanced levels. The following is a list of courses offered in the Research Centre of Kabbalah with a brief description of each course.

* Kabbalah Basic Course

This course includes the definition of terms and an introduction of understanding the principles of Kabbalah. It also includes concepts which are in effect the primary keys to the teaching of

mysticism. This course represents an indispensable basis for the rest of the subjects which are taught in the Centre, even to the most advanced levels of Kabbalah studies.

* Kabbalistic Meditation

Kabbalistic meditation is a method of self-reflection dating from ancient days. It is based on the method of the previous Kabbalists and has been unified and simplified by the saintly ARI, Rabbi Yitzhak Luria, one of the great Kabbalists of Safed. This is a practical method which brings us to high levels of awareness and to the true evaluation of the forces which are hidden in man. Kabbalistic meditation acquires for us the tools necessary for bridging the gap between the forces of the soul and the forces of the body, and brings us to a growing utilization of the potential that is imbedded in us.

* Reincarnation and Life After Death

The Kabbalah sees in life not only a process of birth and death, but a continuous chain of cycles in which the soul (the inner energy of man) enters this world to fulfill a particular duty, and "leaves" it several times. The soul returns to the process of life many times in different bodies, up to the point where she reaches a perfect completion of the duty which has been assigned to her.

The understanding of this process leads to the understanding of all the processes which take place in the life of man. During his life time a man may ask himself who he is, why he was born to particular parents in a particular neighborhood; he is called by a name that was "fixed" for him, and finds himself in a particular society to fulfill a particular duty. Why does he meet a particular spouse to bring into the world children with particular personalities and the like? There awaits to be revealed an amazing composition of a picture of a puzzle which when seen explains to us every instant of our lives, and also explains the historical process of life and the world, from its creation to its completion.

“...and in the sixth century of the sixth millenium the gates of wisdom above and the spring of wisdom below will open...” (Zohar, ‘Vayera’ Part 445).

ADDITIONAL COURSES

- * Kabbalah for the Advanced

This course embraces deeper concepts in the wisdom of the hidden in order to understand the complementing image of the universe in which man is the center.

- * Reincarnation for the Advanced

the technique for discovery of previous incarnation.

- * Kabbalistic Astrology

- * Meditation for the Advanced

The relation between Kabbalistic meditation and Kabbalistic astrology.

- * Essence of Hebrew Letters Their Forces

- * The Week in Zohar

A course that explains the cosmic influence of every week of the year according to the Zohar.

- * Study of the book “Study of the Ten Emanations”

- * Study of the books “Tree of Life” and “Zohar”

- * Kabbalah and Naturalism

- * History of the Kabbalah in Aggadah and in Mysticism

- * The Mystic Aggadah

IS'NT THE KABBALAH STUDY ONLY FOR THOSE OVER 40?

It is commonly heard that the study of Kabbalah is permitted only to people over 40 years of age, and only to individuals who have “filled themselves with the six books of Mishnah and Poskim” and to any other the study of Kabbalah is likely to cause mental and/or emotional imbalance.

This argument is erroneous and in essence has no basis at all. The precise explanation of this argument is as follows: The Kabbalah has two components, “Sitrei Torah” and “Taamei Torah”. The study of the “Taamei Torah” deals with the development of inner forces which are imbedded in man and bring him to understanding and seeing the essence of life and the essence of the universe. The study content of the “Taamei Torah” is understandable to every one that desires to study it. While “Sitrei Torah” deals with the secretive studies of the Kabbalah and is reserved only for those who have worked up to the point at which they can sufficiently cope with the forces which are in those secrets.

It is important to understand that the prerequisites of age and spiritual development which are mentioned above relate only to the study of “Sitrei Torah” and there is no prohibition, danger, or doubt whatsoever in regard to the study of “Taamei Torah” in Kabbalah at any age.

The person who has acquired a large and deep knowledge in Kabbalah and is ready to study the secrets of the Torah, in that case will be found by the teacher who will teach him!!!

The Research Centre of Kabbalah is an autonomous and non-profit organization which was established in 1922. Its goal is to publicize the wisdom of Kabbalah and the essence of Judaism to the public at large by way of public lectures, classes, and seminars. The Centre prints and publishes in Hebrew, English, and other languages, ancient and modern Kabbalistic literature, written by the early and later Kabbalists.

Public activities such as spiritual site-seeings, Shabbat and Holy Days gatherings, and seminars on various subjects are organized.

The Centre has several branches in Israel. The main branch is in Tel-Aviv, and publicizes the wisdom of Kabbalah in Jerusalem, Haifa, Safed, Kfar Saba, and also abroad in New York and Los Angeles.

The Centre with all its branches in Israel is open to the public to learn, hear, ask, and become interested in the wisdom of Kabbalah. You are invited to visit any of the branches.

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